THE LIGHT OF THE WORLD

AN OUTLINE STUDY OF CHRISTIANITY AND NON-CHRISTIAN RELIGIONS

ROBERT E. SPEER

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THE LIGHT OF THE WORLD

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"THE LOST SHEEP"
BY A. W. SWORD

The Light of the World

A BRIEF COMPARATIVE STUDY

OF

Christianity and Non-Christian Religions

BY

ROBERT E. SPEER

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FOREWORD

Ten years have passed since the organization of the Central Committee on the United Study of Missions in connection with the Ecumenical Conference held in New York, May, 1900. Ten study books have been published through the Macmillan Company, and about seven hundred thousand copies have been sold through Women's Boards of Missions. The last volume, "Western Women in Eastern Lands," by Helen Barrett Montgomery, has reached sales of nearly one hundred thousand, and marks not only the completion of ten years of study but the fiftieth anniversary of the organization of Women's Foreign Missionary Boards in the United States. It has led to the celebration of the Jubilee of Missions.

Our book for the coming year, "The Light of the World," is published by the Central Committee. Its author is Mr. Robert E. Speer, who deals in an attractive and sympathetic way with the great religions of the world. No one is better fitted for the task, and Mr. Speer has in these six chapters presented fairly these Eastern faiths and shown clearly their inadequacy to human need. The testimony of eminent men who have come out from these religions into the true Light cannot be disputed or discounted.

The presence in our own country of certain men and women who are giving incomplete and incorrect statements of non-Christian faiths, which are sometimes accepted by American women, makes this volume especially valuable at this time.

Mrs. Henry W. Peabody.
Miss E. Harriet Stanwood.
Miss Rachel Lowrie.
Mrs. Decatur M. Sawyer.
Miss Grace T. Colburn.
Mrs. A. V. Pohlman.
Miss Elizabeth C. Northup.
Miss Olivia H. Lawrence.

INTRODUCTION

CHRIST is the Light of the World. He is its only and its perfect Light. In comparing Christianity with the other religions of the world Christians are not seeking for something in the other religions which Christianity lacks. We believe that in Christ all fullness dwells and that we are to be complete in Him. We make the comparison of Christianity with the non-Christian religions for three purposes: First, to discover where the points of contact and of separation are found, in order that Christianity may be the more effectively presented to the non-Christian peoples; Second, to bring clearly into view those fundamental differences between Christianity and all other religions which justify and require the effort of missions to make Christianity the religion of all men; and, Third, to bring to light by the comparison of Christianity with the gropings of the non-Christian faiths, and by its application to all the life of humanity, those latent and inexhaustible treasures in Christianity which will otherwise be undeveloped.

It is on this basis that we lay Christianity down for this comparison. Not for one moment do we classify it with the world's religions or regard it simply as the natural crown of humanity's religious aspiration. There is in it something

radically distinctive which sets Christianity in a class apart and alone. As the Rev. C. F. Andrews has said in a recent article in a Christian periodical in India:—

> Christ is indeed the fulfillment of each world-religion, and the Light of each world-faith, yet He is something infinitely more. He is the Crucified. And He makes, with every one who comes to Him, the tremendous primary condition of sacrifice, of death. In Himself is a new beginning, a new life-start; but this can only be reached by the death of the old life. Christ came indeed to fulfill Judaism; but there was no easy, smooth, accommodating, assimilative evolution. The Jews crucified Him. Paul the Apostle is never tired of declaring that Christ was the fulfilling of the law; yet he knew, through intense agony of suffering, that he must die to the law, in order to live to Christ; that the old man must be crucified, so that the new man may be made manifest. Even so, Hinduism, great and noble as it is, must die and be reborn before it can live to Christ. The Christian believes in fulfillment—no one more so! but it is fulfillment through the Cross; fulfillment through a resurrection from the dead. (*The Indian Standard*, November, 1910.)

It is as those who are certain of this, and who know Christ to be the Lord of all mankind, the Saviour of the world, that we take up in candor and sympathy the study of the religious thought and life of the nations which have not known of Christ and must be won to Him. The very security of our faith in Christ makes it possible for us to view in love and tenderness all outreachings of men after that which can be found

in Christ alone, and to regard in pity and compassion all those deep evils which have burdened the religious nature and darkened the worship and polluted the life of man.

Our one desire is to know the facts in order that we may clearly discern and fully discharge our duty. In seeking for these facts we shall consider first Hinduism, then Buddhism, then Animism, Confucianism and Taoism, and then Mohammedanism. These religions include practically the whole population of the non-Christian world. After these studies we shall weigh the testimony of the men of Asia who have in their own personal experience tested and compared the non-Christian religions with Christianity; and last of all, we shall consider the claims of Christianity as the final and absolute religion.

In these studies there has been no attempt at novelty of statement. The effort has been simply to set forth the comparative facts clearly and carefully, citing at every point the most fair and competent authorities, and seeking only to bathe the whole investigation in the atmosphere of missionary sympathy and of a Christian faith, at once open-minded and perfectly fearless and assured.

CHAPTER I

HINDUISM

CHAPTER I

HINDUISM

HINDUISM is at once the oldest and the newest, the most massive and the most loose-woven, the most composite and the most simple, with the noblest and basest elements of any of the non-Christian religions. In its most ancient and worthy form it dates from the dawn of history. In the gray of that early morning when the Aryans moved out from Central Asia, our ancestors passed westward, while the ancestors of our Indian kinsmen streamed south through the mountain passes of the Punjab, and subdued or absorbed the Dravidian aborigines. Yet Hinduism is also the newest of religions, shifting its view and modifying its character to incorporate the forces that beat upon it and to which it would fain adapt itself without surrendering its integrity or breaking with its past. It is the most massive and composite of religions. It is indeed rather a conglomerate of religions than a religion. The social principle of caste gives it a firm and marvelous unity, but within this unity there is a diversity of ideas, of theological principles, and of moral character so comprehensive as to include all contradictories and to make room for the

Complexity of Hinduism.

highest and lowest elements. On the one hand are the ideas of redemption from the world and of union with God, which India has sought with "desperate resolution for three thousand tragic years," contempt for all earthly things as of no account in comparison with the heavenly treasure, the spirit of sacrifice and devotion which found utterance in such prodigal and reckless offering of life in loyalty to religion that it had to be prohibited by the British Government in the name alike of mercy and of truth, and the exaltation of bhakti or living faith as the true way by which to draw near to God. On the other hand is the idea of pantheism which vitiates India's thinking about God and the world, and which, penetrating the whole Hindu faith, obscures the personality of God, reduces the actual world to illusion, and obliterates the fundamental moral distinctions. And beneath this are idolatry, base and debasing conceptions of God, and in certain sections of Hinduism the vile and unspeakable degradation which exalts lust into a religious principle.

Noble Qualities of Indian People.

We shall be able better to estimate the good that is in Hinduism and more justly to discern and judge the evil, if we distinguish between the religion and the people of India. Some people are better than the logical result of their religious ideas would suggest, and others are worse. Here in the West we are worse than our religion. Its commonest requirements are in advance of our practices. But in India the people are better

than their religion. They fall short, as we do, of what their best religious ideals require of them, but many of them live far above its moral permissions. India would be a sorry land if there were no men in it superior in character to Hinduism's gods. "It is a wonder to my mind," said Bishop Caldwell, "that the people of India, with such a religion as theirs, should possess so many good qualities as I believe they do; and my explanation of the wonder is that, notwithstanding their religion, God has conferred upon them, through the teaching of His providence and through the inheritance of experience, many excellent gifts. I admire much that I see amongst the people of India. I admire their religiousness; I admire their temperance; I admire their patience and gentleness and courtesy; I admire their care of their relations to the farthest remove, and, in many particulars, I admire what remains of the primeval framework of their village system and their social system. Only let the still more important elements of individual and national character which are produced by Christianity, and by Christianity alone, be superadded to these and similar characteristics of race, and the result will be a style of character of which neither India nor Christianity will have need to be ashamed." ("Christianity and Hinduism," p. 40.) In general, even now the people of India are simple, temperate, kindly, religious. There are five sins for which, in their view,

there is no atonement—killing a Brahman, robbing a Brahman, defiling a teacher's wife, eating cow's flesh, and drinking intoxicants. The god Krishna said, "A drunkard shall, in his next birth, get the birth of a dog or a vulture." And no people on earth have shown more religious devotion, uttered in more ready and unhesitating sacrifice. "I have found no people in Europe more religious," says Sir Monier Williams, "none more patiently persevering in common duties, none more docile and amenable to authority, none more dutiful to parents, none more faithful in service. . . . I doubt, however, whether the worst Indians are so offensive in their vices as the worst type of low, unprincipled Europeans. . . . They show greater respect for animal life than Europeans. They have more natural courtesy of manners, more dutifulness, more veneration for rank, age and learning, and they are certainly more temperate in eating and drinking." ("Modern India and the Indians," pp. 88, 128—quoted by Sukumar Haldar, "Hinduism," p. 22.) The natural virtues, or capacities for virtues, of the Indian people are needed for the uses of Christ.

The Good in Indian Religion.

And we are able to recognize not only the good that is in the Indian people but also, as has been said, and as we shall have to consider more fully later, the good that is in the Indian religion and its sacred books. It is true that even the most friendly judges of these writings admit that the

good is buried in what is worthless or worse. Max Muller, in the "Preface to the Sacred Books of the East," speaks of the good in them as treasures extracted from refuse, as solitary fragments of pure gold disinterred from a heap of rubbish. Dr. Jacob Chamberlain gathered a collection of these fragments, which he was accustomed to quote in his preaching in India and in his missionary addresses in America. But he was accustomed to point out, as Max Muller also admitted, that these noble passages were as oases in great deserts, and he told of an old Indian who exclaimed in surprise at hearing these quotations, "I never found any things like these in our sacred books."

The Sacred Books of Hinduism.

We shall understand better the religious problem in India and have some idea of the religious development which has taken place if we look for a moment at these sacred books which record the history of Indian religion, and which, as the Bibles of India, exercise a powerful influence over its religious life to-day. The sacred literature of Hinduism is of two classes, Sruti, "that which is heard or revealed," and Smriti, "that which is remembered and handed down by tradition." The Sruti includes the four Vedas, the Rig-Veda, the Sama-Veda, the Yajur-Veda and the Atharva-Veda, and the three portions of each of these Vedas; *i. e.*, the Mantras, the Brahmanas and the Upanishads. The Smriti may be said to denote all the post-Vedic literature under the

five divisions: (1) The Darsanas or six Systems of Philosophy. There were six of these systems, as follows: Nyaya, Vaiseshika, Sankhya, Yoga, Mimansa and Vedanta, of which the last has been the most influential; (2) The six Vedangas, covering rules for sacrifice, grammar, astronomy, etc.; (3) The Smarta-sutras, containing rules relating to domestic rites and conventional usages; (4) The Dharma-sastras, or Law-books, of which the most famous and influential was the Code of Manu; (5) The Bhakti-sastras, including the great poems, the Mahabharata and Ramayana, and also the Puranas and Tantras. Of this literature, the hymns of the Vedas or the Mantras express the early stage of religious thought, which may be called physiolatry; the Brahmanas represent ritualism and sacrifice; the Upanishads and Darsanas, rationalistic and pantheistic philosophy; Manu, caste and domestic usages, and the Bhakti-sastras the principle of devotion to personal gods.

The Vedic Hymns.

Of all this literature, India thinks most to-day of the Vedic hymns, the Upanishads, the Vedanta philosophy, and the section of the Mahabharata known as the Bhagavad-gita. (1) The Arya Samaj represents the highest devotion to the Vedas. In the Arya catechism occurs the question, "What revelation is true and infallible?" and the answer is, "The Vedas are the only infallible revelation," conforming to the Arya's tests of a true revelation. The next question is,

"Give the meaning of the Vedas;" and the answer is, "The divinely inspired writings contained in the oldest books that exist in the world, embodying the highest secular, spiritual and occult truths, sciences and philosophies, are called the Vedas." The noblest god in the Vedic hymns is Varuna, of whom Professor Hopkins says, "Varuna beside the loftiest figure in the Hellenistic pantheon stands like a god beside a man." ("Religions of India," p. 172.) But Varuna was not popular, and he was displaced by other deities,—Agni, the fire god, and Indra, the warrior god. If there had only been a succession of poets like those who composed the penitential hymns in the Rig-Veda, says Dr. Griswold, "Varuna might have prevailed; just as Yahweh in Israel prevailed over the Baalim. And if Varuna had prevailed, the religious history of India would have been different from what it has been. 'If Varuna had prevailed,' as Professor Bloomfield says, 'India would have become monotheistic and theocratic, which it never did.'" (Griswold, "The God Varuna in the Rig-Veda," p. 33.) Not only are the Vedas, accordingly, not monotheistic, as Nehemiah Goreh, one of the most notable converts from Hinduism, showed ("Supposed and Real Doctrines of Hinduism," pp. 11-18), but the baser gods triumphed over the nobler ones.

(2) The Upanishads were the Hindu scriptures which appealed so forcefully to Schopenhauer. Upanishads.

"Oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be the solace of my death." The Upanishads represent the groping of men's souls for peace after their discontent with the futility of the sacrificial ritualism of the Brahmanas. Their object, as Max Muller says, was "to show the utter uselessness — nay, the mischievousness—of all ritual performances; to condemn every sacrificial act which has for its motive a desire or hope of reward; to deny, if not the existence, at least the exceptional and exalted character of the Devas, and to teach that there is no hope of salvation and deliverance except by the individual Self recognizing the true and universal Self, and finding rest there, where alone rest can be found." ("Hibbert Lectures," pp. 340, 341.) This note of pessimism, which has never since left Indian thought, now appears. How can the soul be glad when its only hope of salvation is found within itself? And with all this sad but noble questioning the Upanishads mingle much that is unworthy. As Williams says, they are "a labyrinth of mystical ideas and puerile conceits." Max Muller says that it was a problem with him how these books "should, side by side of so much that is fresh, natural,

simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent." ("The Upanishads," Vol. I, Introduction.)

(3) The Vedanta philosophy in the Upanishads, and in the philosophical writings of the Darsanas which followed them, is the great intellectual influence among the thoughtful Hindus to-day. It is the higher Hinduism as opposed to popular Hinduism. The best book on the subject is Slater's "The Higher Hinduism in Relation to Christianity." These two types of Hinduism, the philosophical and the popular, present to the missionary enterprise the great religious problem of the present day, and must be considered later together. Darsanas.

(4) The most popular Bible of Hinduism to-day is the Bhagavad-gita, embodying the Vedanta view and also ministering to the popular need of faith in some personal deity. It is this combination which gives it its favor. As Mr. Slater says, "The insufficiency of a pantheistic creed, and the need of some Object of worship and devotion in which the heart may rest, are shown very clearly in the Bhagavad-gita, the most popular devotional book of the thoughtful classes of India. Its main teaching is that men's devotion (bhakti) must be directed to a person—the Krishna, the Ishta Devata—as a representative of the Supreme, with the additional quality of a Redeemer. It arose from a fusion of the tran- Bhagavad-gita.

scendental and popular elements, both of which had existed all along in Hinduism. It seeks to combine the mystic pantheism of the Vedanta with an attractive mythology, and hence its popularity." ("The Higher Hinduism," p. 125.) The aim of the book is also to harmonize the doctrines of the three most influential of the philosophical schools, the Yoga, the Sankhya and the Vedanta. It is the loftiest flight of Hindu thought and feeling, with many noble sentiments, with none of the degrading representations of Krishna found in the Puranas. Its style is deemed incomparable and Krishna becomes in it not simply a great hero, but the Supreme Being. The poem possesses a charm and beauty of its own, and is more Christian in sentiment than any other Indian literature. It inculcates such virtues as " 'fearlessness, purity of heart, steadfastness, self-restraint, harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, boldness, forgiveness, fortitude, uprightness, amity, absence of pride,' as Divine and human properties." (Gita, XVI, 1-3; Slater, "The Higher Hinduism, p. 146.) But all that is good in the Gita is in Christianity, and, on the other hand, it teaches a doctrine that would justify murder; it upholds caste, binding its shackles on again against the assault made upon them by Buddhism; it blends pantheism

with polytheism; it teaches that all qualities, whether good or bad, proceed from Krishna, and so it obscures ethical distinctions and paralyzes moral responsibility; it teaches the Vedantic doctrine of Maya or illusion, the unreality of the world; it has no conception "of the real evil of sin as a violation of a moral government, and makes no provision whereby sin may be justly forgiven and its thraldom and government removed." "The salvation it teaches," as Bishop Caldwell said, "is not a salvation from sin by means of a new birth to righteousness, commencing in the present life and projected hereafter, but merely a salvation from the necessity of being born again in repeated births, by means of the final emancipation of spirit from matter." And yet the Gita is India's noblest religious book.

India Still Seeking a Bible.

"The one idea which is impressed on the mind," says the Rev. J. N. Farquhar, after a survey of the sacred books of India, "is that Hindu literature is an endless succession of fruitless attempts to reach a satisfying sacred book. As the history of Hinduism is a long search after God, each new effort implying the failure of the preceding, so the unimaginable extent of the sacred literature is an open confession that the right book has not yet been found. There are many Hindu books which please the philosopher; there are many Hindu books which amuse and interest the peasant; but there is no Hindu book which interests both and uplifts both. Every

aspect of Hinduism and every sect has its sacred book, but there is no book which teaches Hinduism as such. Perhaps the Gita is the best compendium in existence, but even the Gita is a sectarian manual and is totally unfit for the educated. Does not this history, so great, so suggestive, and yet so unsatisfying, show that the Hindu soul needs just such a book as the Bible?" ("The Young Men of India," March, 1910. Article, "The Bibles of India," p. 41.)

"I am not a Christian," wrote a Hindu in a widely quoted article in an Indian magazine eight years ago, "but I think the more Christ-like we become, the better for us and our land. And towards securing this happy end, nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation, and suffering for others' sake, that is presented to us in the pages of the Gospels. What figure in the ancient history of India impresses us with greater reverence, except it be Raja Ram Chundra? But the narrative, describing the life and deeds of the latter, is marred with gross inconsistencies, and its value as a testimony is much diminished. How simple, how direct, how unadorned is the Gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the

India—Jain Temple at Sadree, Oodeypore
(Figure of Vishnu)

Puranas or the mantras of the Rig-Veda." ("The Kayastha Samachar," August, 1902. Article, "The Religion of Our Young Men," pp. 144, 145.) "Yes," Max Muller tells us a friend wrote to him, "you are right; how tremendously ahead of other sacred books is the Bible! The differences strike one as almost unfairly great." But the unfairness lies in withholding the one supreme book from the world.

Hinduism To-day.

The three forms of Hinduism then with which Christianity comes into contact to-day in India may be said roughly to be philosophic Hinduism, popular Hinduism and reformed Hinduism. The lines of distinction are not, of course, clear. Philosophic Hinduism and popular Hinduism both represent a moral advance on the Hinduism of two centuries ago. The influence of the contact with Christian ethics and the legislation of the British Government have abolished, as we shall see, many gross evils, but both philosophic and popular Hinduism cling still to positions from which many Hindus are prepared to break away. Something must be said about each of these three types of Hinduism.

Philosophic Hinduism.

1. As a result of the Western education which India has been receiving for fifty years and of the revived study of Sanskrit by European students whose labors have been popularized in India by native scholars, the educated classes of India "now understand something of the history of their religion and know that their ancient faiths

were very different from modern Hinduism." The consciousness of the necessity of religion and the growth of the spirit of nationalism have combined with the Christian influences to produce a great reaction in favor of ancient Hinduism. "Just as the scholars of mediæval times in Europe appealed to the reason and the imagination by eulogizing the speculations and poetry of the ancient world, so the Hindus of to-day turn to their long-forgotten literature, and seek to meet the needs of society by a renovated Hinduism. The more thoughtful of the people have beaten a retreat from their temples to their sacred books. Conscious of the unsoundness of much of the outward structure of their faith, they have fallen back with the boldness of despair on their ancient philosophy, which is now thrust to the front as the main support of Hinduism." (Slater, "The Higher Hinduism," p. 12.) The core of this new Hinduism is the Vedanta philosophy, the old pantheism of India, read full of new meanings drawn from India's contact with Christianity and Western thought. Essentially, however, it is the old pantheistic philosophy. In its view the universe is God; from Him it proceeds, into Him it is dissolved, in Him it breathes. God alone exists truly, the world falsely; the soul only is God and no other. Nothing really exists but the one impersonal Spirit which is God. This Spirit is itself Existence, Knowledge, Joy, but the existence is without consciousness and the joy

is only freedom from the miseries of transmigration. "When this impersonal unconscious Spirit assumes consciousness and personality—that is, when it begins to exist in any object, to think about anything or be joyful about anything—it does so by associating itself with Maya, the power of Illusion." (Murdoch, "Philosophic Hinduism," p. 19.) It is only through the influence of Maya or illusion that we look upon things as different, such as the potter and his pots or the weaver and his beam, or indeed that we see them as existing at all. (Lal Behari Dey, "Vedantism," p. 4.) The central word of the Vedanta is Ekamivadvitiyam, "One only without a second." God only is.

It is true that into all this the modern Vedantists have woven a great deal that was never dreamed of in the Upanishads, but they have not abandoned the old pantheistic philosophy. "The creation," says Saradananda, "is as eternal as the creator himself." And Vivakananda, in one of his lectures on the unifying of one's self in the Infinite, exclaimed, "I am neither body nor changes of the body. Nor am I sense nor object of senses. I am existence absolute. Bliss absolute. Knowledge absolute. I am it. I am it. I am neither death, nor fear of death, nor was I ever born, nor had I parents. . . . I am without form, without limit, beyond space, beyond time. I am in everything. I am the basis of the Universe. Everywhere am I." ("Homiletic Re-

view," April, 1901. Article by F. F. Ellinwood, "Vedantism in America," p. 306.)

Vivakananda. No two personalities have contributed more to this neo-Hinduism, or drawn the imagination of Indians more powerfully to a revivification of the ancient faith, than Vivakananda and Mrs. Annie Besant. Vivakananda, whose real name was Narendra Nath Datta, was a graduate of a missionary college in Calcutta and a member of a well-known family there, some of whose members were Christians. He studied law, but did not practice. For a time he was a member of the Brahmo Samaj, and as a teacher in the Metropolitan Institution founded by the reformer Vidyasagar, tried to prove the hollowness of Hinduism. Later he became a disciple of a Hindu Ascetic, Ramakrishna Paramahansa, though he never himself practiced asceticism. He was not a scholar, and he was sometimes carried beyond the truth in his enthusiasm, but he was a man of much eloquence and magnetism, and his success in America as a preacher of the higher Hinduism paved the way for many successors, and his influence in India powerfully aided the revival of a nationalistic Hindu spirit. (See "Swami Vivakananda and His Guru.")

Mrs. Besant. Mrs. Besant also has had an interesting history. She has been successively Protestant and High Church Christian, anti-Christian, theist, atheist, materialist, anti-materialist, Malthusian and anti-Malthusian, spiritualist, theosophist, pantheist,

polytheist and Hindu. The theosophical movement, with which she was for a time allied, still exerts a wide influence in India, but Mrs. Besant has left it, and is at present the leading figure in the Hindu revival, ardent in her devotion to the ancient glories of Hinduism and in her opposition to the progress of Christianity in India. With the patriotic devotion of India to its past we cannot but have great sympathy; and, as we shall see, in some of the ideas of that past, and all the more as modified by the necessities of India's spiritual experience and by contact with Christian thought, there are the very points of contact which we seek and without which we should be in despair of reaching the Indian mind and heart.

Popular Hinduism.

2. The theology of popular Hinduism is polytheism, and its worship is idolatry. It "conceives the Impersonal Spirit as making itself known under three forms," says Dr. Datta. "Brahmā (masculine, not Brahmă, neuter) the Creator, Vishnu the Preserver, and Siva the Destroyer. Modern Hinduism concerns itself mainly with the last two persons of its trinity. Both are closely related to certain accessory divinities, such as Ganesa and Subrahmanya, the two sons of Siva, Rama and Krishna, the two most important incarnations of Vishnu, or to female divinities, such as the wives of Siva and Vishnu. Brahmā apparently needs no remembrance; his work of creation is done, and nothing

can undo it. Probably not more than three temples exist to his honor throughout India. On the other hand, the worship of Siva and Vishnu forms the very heart of the later Hindu religion." (Datta, "The Desire of India," p. 85.) Of the moral and religious character of popular Hinduism, Hindu witnesses will be the best. Sukumar Haldar calls it "gloomy temples, blood-stained altars and hideous images," a "filthy veil" which hides the romantic scenery of the ancient faith that lies forgotten beyond. And he adds in his defence of the ancient faith, "No one has attempted to demonstrate the original monotheistic form of the Hindu religion without raising against himself a host of bigots believing in the existence of 330 millions of deities. The very fact that the Brahman priests had at one time a predominant influence over state and society sufficiently accounts for the consequences that have followed. Such being the case, it is no wonder that foreigners in India and superficial observers should form a low estimate of the Hindu religion. Exoteric Hinduism to-day has scarcely a single element of unmixed good to boast of. The rites of religion and the ceremonials of society scarcely exhibit a single aspect which is in any way calculated to impress favorably a superficial foreign critic. These are deplorable facts. To these, indeed, are due in a great measure the thousand woes that are telling on the present generation of Hindus. . . . What is forced upon their notice

(*i. e.*, the notice of Englishmen in India) by daily experience gives them the idea that Hinduism is about the worst religion that ever claimed a following." (Haldar, "Hinduism," pp. 4, 5.) "The Daily Hindu," one of the strongest native papers in India, the organ of the Orthodox Hindus of Madras, is even more plain spoken: "The glory has departed out of our religious institutions, and what once contributed to purify the minds of millions of men and women are now the grovelling ground of some of the most ignorant and wretched of human beings . . . who merely wallow in a mire of voluptuous pastimes, wasting the pious contributions of the widow and the orphan, and breeding around them a whole host of idle, able-bodied vagabonds. The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling." (Quoted in "The Missionary Review of the World," April, 1896, p. 261.)

"The Reis and Rayyet," an influential paper of the Orthodox Hindus of Calcutta, speaks contemptuously of Mrs. Besant's ecstacies over the beauties of Hinduism, and says, "When an English lady, of decent culture, professes to be an admirer of Tantric mysticism and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten. . . . If the Upanishads (commentaries on the Vedas,

etc.) have a charm for Mrs. Besant, she is quite welcome to proclaim her views on the subject. But the Upanishads do not form any part of the religion of the Hindus as it is found in their everyday life. In actual practice they are either Sivites or Saktas or Krishna worshipers. In fact, abomination worship is the main ingredient of modern Hinduism, and we therefore ask Mrs. Besant to study the subject a little more carefully than she yet appears to have done. If she will follow our advice she may, provided she is sincere herself, admit sooner or later that the course she is now pursuing is fraught with mischief." While of the Brahmanic priesthood "The Hindu" declares, "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst, from the wretched dancing girl, who insults the Deity by her existence, to the pining child widow, whose every tear and every hair of whose head shall stand up against every one of us who tolerate it on the Day of Judgment; and of such a priestly class our women are the ignorant tools and helpless dupes."

It is not unnatural that Hindus themselves should speak thus, just as Christians are the severest critics of degraded forms of Christianity, but Christian students who are eager to view the religious phenomena of India with sympathy, have also to speak in sweeping terms of the great mass of Hinduism. "I verily believe," says Sir

Monier Williams, "that the religion of the most of the Hindus is simply demonolatry. Men and women of all classes, except perhaps those educated by ourselves, are perpetually penetrated with the idea that from the cradle to the grave they are being pursued and persecuted, not only by destructive demons, but by simple, mischievous imps and spiteful goblins. This, in my opinion, is the true explanation of the universal worship of Ganesa, lord of the demon hosts." (Quoted by Grant, "Religions of the World," p. 94.) And in the development of popular Hinduism, known as Saktism or Tantrism, the religion reaches its lowest and worst stage. The Saktas worship the female manifestation of the god Siva and the Tantras are their sacred books. The worship of the left-hand Saktas includes unmentionable orgies and their Tantras are too evil to be translated. (Hume, "Missions from the Modern View," pp. 72-74.)

The Tantras.

Swami Vivakananda himself, in addressing Bengalis in Calcutta, characterized the Vamachara Tantras thus: "Give up this filthy Vamachara that is killing your country. . . . When I enter my own country (meaning Bengal), with all its boast of culture, it is a most disgraceful, hellish place I find, when I see how much the Vamachara has entered our society. These Vamachara sects are honeycombing our society in Bengal, and it is those who carry on the most horrible debauchery at night who in the day time come out and

preach most loudly about 'achara' (conduct), and in this way they are backed by the most dreadful books. They are ordered by the books to do these things. You know it who are in Bengal. The Bengali Sastras are the Vamachara Tantras. They are published by the cart loads, and poison the minds of your children instead of teaching them your Srutis (*i. e.*, the Vedas). Do you not feel, fathers of Calcutta, a shame that such horrible stuff as these Vamachara Tantras, with translations, too, should be put into the hands of your children, boys and girls, and their minds poisoned, and that they should be brought up with the idea that these are the Sastras of the Hindus?" ("Colombo to Almora," p. 260. Quoted in "The Indian Standard," March 16, 1901, p. 7.) And it is the Tantras, not all of which we may be thankful are immoral or vile, that have shaped popular Hinduism. "Apart from the Srouta and Smarta rituals," said Vivakananda, "all the forms of the popular religion from the Himalayas to Cape Comorin have been taken from the Tantras, and they direct the worship of the Saktas, the Saivas, the Vaishnavas, and all others." Of popular Hinduism then it can only be said that it is idolatry and demon worship, and that in its lower forms it is the uncleanness against which Christianity has ever been so uncompromising, and against which are barred forever the gates of that City wherein there shall in no wise enter anything unclean, or he that maketh an abomination and a lie.

3. Reformed Hinduism. Again and again in the history of India, when polytheistic and pantheistic notions have been carried to extremes, reformers have arisen to recall the people to simple monotheism. The early Vaishnava Reformers of the twelfth, thirteenth, fifteenth and sixteenth centuries taught "the existence of one supreme personal God of infinite power, wisdom and goodness, the Maker and Preserver of all things, a God whom they called Vishnu, and whom they believed to be distinct from the human soul and the material world." The Vaishnava worship has led almost necessarily to corruption, however. Its doctrine of avatars and the character of the deity who was incarnate in them were not helpful, and "viler practices as a part of religion have flourished among the followers of Vishnu than among almost any other class of religionists." In the sixteenth century a great monotheistic reaction came under the leadership of Kabir. His negative principles were clear and useful. He "discouraged the worship of all the Hindu gods and also the observance of Hindu rites and ceremonies of every description, whether orthodox or schismatical," but like the modern Arya Samaj and the Behais in Persia, his followers were allowed to refrain from acting upon their principles when it was advantageous to do so. Kabir, moreover, was very indefinite in his positive declarations of faith. After Kabir came the Sikh reform under

Reformed Hinduism.

Nanak, who, like Kabir, had been undoubtedly influenced by the stern monotheism of the Mohammedans, and both he and Kabir strove to fuse Hindus and Moslems in a common belief in one only God. This effort naturally failed, and Govind made it finally impossible when he turned the Sikh sect into a nation, and established a political dominion, wrested from Islam, in the Punjab.

These movements did not affect Bengal, in which lived the three great leaders of the Reform Movement of the last century. Their movement has its logical connection, however, with the same spirit of reaction from popular orthodox Hinduism to a purer faith which found expression in Kabir and Nanak, for in the sixteenth century the Vaishnava movement was inaugurated in Bengal by Chaitanya, a singularly attractive character, who went about preaching salvation by faith. It was the analogue of Luther's Reformation. He professed to oppose the Saktism that was then prevalent in Bengal, and he taught devotion of the human soul to Vishnu, symbolized under the figure of human love. That and the licentious antinomianism, which was the inevitable consequence of his unbalanced doctrine, led to great degeneracy in some of the Vaishnava sects of Bengal. But his reform remained as a memory, at least, of the effort of an earnest man to get back of the idols and the form of his faith to the one living God.

Ram Mohun Roy was the founder of modern religious reform in India. He was born in 1772, and was brought up in one of these Vaishnava sects in Bengal. Each morning he was accustomed to read a chapter in the Bhagavata Purana, the Vaishnava Bible, and being a lad of honest and careful mind, he found himself unable to accept it, and was led to turn back to the Vedic system—especially as expressed in the Upanishads. He studied Sanskrit, Arabic and Hebrew so as to compare the Hindu, Moslem and Christian Scriptures. Monier Williams says of him that he "was the first earnest-minded investigator of the science of religion that the world has produced. From his earliest years he displayed an eagerness to become an unbiased student of all the religions of the globe. His sole aim in such studies was to seek out religious truth for himself with perfect fairness and impartiality." These studies made him more and more dissatisfied with the idolatry and social customs of Hinduism. **Ram Mohun Roy.**

And the situation at the time in Bengal was such as to awaken the concern of such an honest and earnest man. Immorality and corruption were general and revolting. Socially the conditions were equally bad. The caste system was rigid as stone. "The horrible rites of suttee and infanticide were the order of the day. There were indeed many instances of true suttees . . . but it should not therefore be forgotten that in a great many instances the suttee was the victim of

her greedy relatives, and in more, of rash words spoken in the first fit of grief, and of the vanity of her kindred who considered her shrinking from the first resolve an indelible disgrace." "Many a horrible murder was thus committed, the cries and shrieks of the poor suttee being drowned by the sounds of tom-toms, and her struggles made powerless by her being pressed down with bamboos. The condition of the Hindu female in those days was truly pitiable. Education among females was unknown. Kulinism, polygamy and everyday oppression made the life of the Hindu female unbearable. Hindu society, with caste, polygamy, Kulinism, suttee, infanticide, and other evils, was rotten to its core. Morality was at a very low ebb. Men spent their time in vice and idleness, and in social broils and party quarrels. As to education among the people, of what even the Muktubs could impart there was little. What little learning there was was confined to a few Brahmans, and it was in the main a vain and useless learning. Ignorance and superstition reigned supreme over the length and breadth of the country. There was darkness over the land, and no man knew when it would be dispelled." (Introduction to Ram Mohun Roy's English Works, Vol. I, pp. vi, vii.)

Ram Mohun Roy felt the shame of all this. He felt also the deepening influence of Western civilization as it was represented in the British Government in India and in the Western educa-

tion which was beginning to be offered to the people. The movement which he began sprang even at the outset from, and as years went by became almost the direct product of, the innumerable dissolving agencies which Christian Government and Christian religion introduced into India. Ram Mohun Roy began by attacking idolatry on the ground that it was not sanctioned by the Vedas. On the same ground he supported the movement against widow burning. On caste he compromised. He strongly supported Alexander Duff in establishing his educational work, and he defended its Christian basis, and wrote a book on "The Precepts of Jesus, the Guide to Peace and Happiness." In a letter prefixed to one of his later works he says, "The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings than any other which have come to my knowledge."

Brahmo Samaj.

The most notable step taken by Ram Mohun Roy was the organization in Calcutta, in 1830, of the Brahma Sabha, or Society of Brahma, the one self-existent God of Hinduism. This was not intended to be a new sect or church, but simply a place of pure monotheistic worship. "The trust deed of the building," which was endowed, "laid down that it was to be used as a

place of meeting for the worship of the Eternal, Unsearchable and Immutable Being who is the Author and Preserver of the Universe; that no graven image, statue or sculpture, carving, painting, picture, portrait, or likeness of anything shall be admitted within the building; that no sacrifices shall be offered there; that nothing recognized as an object of worship by other men should be spoken of contemptuously there; and that no sermon be delivered but such as would have a tendency to promote piety, morality and charity." This was the first Theistic Church planted in India, and in it for the first time Hindus united in public worship and prayer. It was the first sign of "the greatest change that has ever passed over the Hindu mind."

Debendranath Tagore.

After Ram Mohun Roy's death in England, when he was on a visit, the Brahma Sabha or Brahmo Samaj, as it came to be called, became Hinduized for a time, and then was revivified under the influence of Debendranath Tagore, a wealthy friend of Ram Mohun Roy, who had received a skeptical education and led a dissolute life, but had then passed through a real religious experience and taken hold of the Brahmo Samaj, which was disorganized and impotent, and who gave it definiteness of form and a positive foundation in the Brahmic Covenant, which he made the basis of membership:—

India—Madura Temple

Om

I herewith embrace the Brahmic faith.

1st Vow. I will worship, through love of Him and performance of the works He loveth, God the Creator, the Preserver, and the Destroyer, the Giver of Salvation, the Omniscient, the Omnipresent, the Blissful, the Good, the Formless, the One without a second.

2d Vow. I will worship no created object as the Creator.

3d Vow. Except the day of sickness or of tribulation, every day, the mind being undisturbed, I will engage it with love and veneration in God.

4th Vow. I will exert to perform righteous deeds.

5th Vow. I will be careful to abstain from vicious deeds.

6th Vow. If through the influence of passion, I commit any vice, then wishing redemption from it, I will make myself cautious not to do it again.

7th Vow. Every year and on the occasion of every happy domestic event of mine, I will bestow gifts upon the Brahmo Samaj.

Grant me, O God, power to observe the duties of this great faith.

Om

One only without a second.

Under Debendranath the Christian element fell into the background, and Christ's name was debarred on the ground that some people called him God. The emphasis laid by Ram Mohun Roy on the Upanishads was transferred to the Vedic hymns, which were made the real authoritative Scripture. But this led to a further step. The Vedic hymns themselves, it was soon felt, were not a valid authority, and the Samaj fell back on external nature and internal intuition.

Keshub Chunder Sen.

The next stage in the development was taken by Keshub Chunder Sen, who, coming into the leadership of the Samaj about 1860, dropped nature, rested boldly on intuition as the only basis of authority, and advanced courageously to break with caste and with the Hindu restraints upon woman. A rupture in the Samaj resulted, and Keshub founded a vigorous new society practically on the basis of Unitarian Christianity. The following was the substance of the system of doctrine of the new Brahmo Samaj:—

God is the first cause of the universe. By His will He created all objects out of nothing, and continually upholds them. He is spirit, not matter. He is perfect, infinite, all merciful, all holy. He is our Father, Preserver, Master, King and Saviour.

The soul is immortal. Death is only the dissolution of the body. There is no new birth on earth after death; the future life is a continuation and development of the present life. The men that now live are the embryos of the men that are to be.

The true Scriptures are two—the volume of nature and the natural intuitions implanted in the mind. The wisdom, power and mercy of the Creator are written on the universe. All ideas about immortality and morality are primary convictions rooted in the constitution of man.

God Himself never becomes man by putting on a human body. His divinity dwells in every man, and is displayed more vividly in some; as in Moses, Jesus Christ, Mohammed, Nanak, Chaitanya, and some other great teachers who appeared at special times and conferred vast benefits on the world. They are entitled to universal gratitude and love.

The Brahma religion is distinct from all other systems of religion; yet it is the essence of all. It is not hostile to other creeds. What is true in them it accepts. It is based on the constitution of man and is, therefore, eternal and universal. It is not confined to age or country.

All mankind are of one brotherhood. The Brahma religion recognizes no distinction between high and low caste. It is the aim of this religion to bind all mankind into one family.

Duties are of four kinds: (1) Duties towards God—such as belief in Him, love, worship and service; (2) Duties towards self—such as preservation of bodily health, acquisition of knowledge, sanctification of soul; (3) Duties towards others—such as veracity, justice, gratitude, the promotion of the welfare of all mankind; (4) Duties towards animals and inferior creatures—such as kind treatment.

Every sinner must suffer the consequences of his own sins sooner or later, in this world or the next. Man must labor after holiness by the worship of God, by subjugation of the passions, by repentance, by the study of nature and of good books, by good company and by solitary contemplation. These will lead through the action of God's grace to salvation.

Salvation is a deliverance of the soul from the root of corruption and moral disease, and its perpetual growth in purity. Such growth continues through all eternity, and the soul becomes more and more godly and happy in Him who is the fountain of infinite holiness and joy. The companionship of God is the Indian Theists' heaven.

There were times in the next twenty years when it seemed that Keshub Chunder Sen might come clearly out into the Christian faith, but there were weaknesses in the man and fundamen-

tal defects in his doctrine, and he passed away a stranger to the truths to which he had come so near. In his last years he played into the hands of the champions of orthodox Hinduism, with all its idolatries and corruptions; but it is a pleasant thing that his final public address, "Asia's Message to Europe," in 1883, with much folly, yet included words like these: "All India must believe that Christ is the Son of God. Nay, more than this, I will make myself bold to prophesy all India will one day acknowledge Jesus Christ as the atonement, the universal atonement for all mankind. . . . He has given His precious blood for all of us, whether we believe it or not. . . . He has done His work, let us do ours. Let us believe that He has died for you and me, and the atonement on our side is completed. Fellow countrymen, be ye reconciled through Him!" The truth of God is in these words, whether or no Keshub Chunder Sen saw it with clear eyes and embraced it with the simple heart of true faith. And however weak he showed himself, and whatever harm he wrought, no man without honesty and earnestness in his heart could break with his ancestral faith as he did and struggle as he struggled to persuade his countrymen to take a better way to God than that which leads to the temple and the idols made with men's hands.

The Brahmo Samaj was the result of the impact of Christianity on Hinduism. It was truthfully called a "half way house" between the

two religions. It has now quite lost its importance as a separate movement, but it is a vivid illustration of what is taking place now inside of Hinduism. Some of those who joined the Samaj passed forward into the Christian faith. But on the other side, Hinduism perceived that it must again modify itself to meet the new conditions, and to-day there are only a few Samajes which represent any real breach with Hinduism. Some have swung back to the Vedanta, and inside Hinduism a place has been made for men who wish to take the religious and philosophical attitude of the earlier Brahmo Samaj, and who can now do so without leaving the expansive and ever adaptive system of their ancestors.

Arya Samaj.

The reform movement in Northern India took a very different form from that taken in Bengal. In the north the reform society has been the Arya Samaj, founded by Dayanand Saraswati, the son of a Gujarati Brahman, who was born in 1825, and becoming dissatisfied with popular idolatry, left his father's home and wandered over Northern India as a fakir, seeking knowledge and salvation. He became increasingly convinced that the true hope for his countrymen lay in a return to the teachings of the Vedas, and some time before 1860 he "came to a strong determination to give his life fully to the restoration of his countrymen to their former state of happiness and prosperity." He soon began disputations with the Hindu pundits, seeking "to persuade them to

abandon their old teaching, accept nothing but the Vedas, and join him in leading their countrymen back to their former state." Failing to persuade the pundits, and also failing of success in his next plan of establishing schools where the pupils were supported and taught gratuitously, he adopted the plan of traveling about, teaching and establishing Samajes. He died in Rajputana in 1882. The principles of the Arya Samaj, as set forth in the Arya catechisms and tracts, are as follows:—

1. God is the Fountain of all true knowledge, and the primeval Cause of all things knowable.

2. Worship is alone due to God Who is All-true, All-knowledge, All-beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a Beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe.

3. The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read or hear them read; to teach and preach them to others.

4. An Arya should always be ready to accept truth and renounce untruth when discovered.

5. Truth arrived at, after consummate deliberation, should be his guiding principle in all actions.

6. The primary object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind.

7. Due love for all and appreciation of Justice, an Arya should manifest in his behavior towards others.

8. He should endeavor to diffuse knowledge and dispel ignorance.

9. He should not be content with his own improvement, but look for it in others.

10. In matters which affect the general social well-being of our race he ought to discard all difference and not allow his individuality to interfere, but in strictly personal matters every one may have his own way.

The sole authority with the Aryas is the Vedas. All the problems of life, they hold, are solved by the Vedas, and by the Vedas all modern discoveries and the inventions of modern science have been anticipated. The Aryas observe caste, but denounce it; they conform to orthodox Hindu ceremonies of marriage and burials, but inveigh against them. They have been bitterly anti-Christian and anti-Brahmo, very aggressive in their propaganda, and very nationalistic. Their revolt in principle against orthodox Hinduism, however inconsistent their practice, was one more distinct fruit of Christian influence upon India. For the present they have retreated to the Vedas as the one source of spiritual truth, and as essential to the development of Hindu nationality. But they will inevitably learn, as the Brahmos learned, that the Vedas cannot satisfy, and they are already learning that sedition is not nationalism. "One notable outcome of the unrest in India," writes a thoughtful missionary, "is that the active opposition on the part of the Arya Samaj has in great measure ceased. This is no doubt due in some measure to the attitude of the government towards the Arya Samaj, whose

leaders have been detected as also leaders of the sedition movement in the Punjab. But that is not the only reason. There have been many in the Arya Samaj who are sincere in their effort to re-establish the old Hindu faith. The more such men strive to find rest in the Vedas the more surely will they fail. Some of these have come out and have confessed that rest can only be found in Jesus Christ. We may, therefore, anticipate the downfall of the Arya Samaj movement as a religious movement, and that more members will come over to the Christian ranks."

Reform Due to Christianity.

These organized movements of reform are the fruit of Christianity. Mr. Madhava Rao, C.I.E., on departing from Mysore in 1904 to become Dewan of Travancore, said to the missionaries of the province who had come to say good-by:—

> Gentlemen, you know well how great is my admiration for the English civilization, which has done so much for India. It is the fashion sometimes with some of our young men, and I think they are to some extent right, to say that everything that Christianity may bring to us is to be found, more or less, in our own religious books. But they forget that our religion had lost much of its vitality and had failed to influence conduct either personally, socially or politically. It is to the impact of fresh civilization, and the operation of vivifying and vigorous ideas, that we owe the reawakening that is to be found from one end of India to another. It is to Christian influences that we are indebted for the revival of the Hindu religion in the form of the Brahmo Samaj, and there have been other revivals also more or less over the country. Even as regards the European civili-

zation and progress, it is, I believe, no less an authority than Benjamin Kidd, who says that the impelling force of the modern progress is to be found in the cardinal principles of Christianity. As I said before, as far as India is concerned, we should have been moving in the old lines and in the old grooves but for the new ideas brought by the missionaries. I will instance only a few points regarding which our conceptions have been recast and elevated in the light of the new religion. At least these ideas could not have been got in such an emphatic form from our own religion and our own past civilization. Where can we find ideas about the sanctity of human life, about the dignity of man, and about equality of all men before the Law but in the Christian Scriptures, made familiar to us in the English Laws under which we live and in the philosophy and poetry of the West? Another idea that we owe to Christianity is the respect due to women. For all these we owe a debt of gratitude to the missionaries. They have been the pioneers of education in this country. They have brought us fresh ideas, they have given us higher conceptions of life, and our duties and responibilities as citizens and as men. It only remains for me to wish every success to the missionaries in the noble and godly labors in the cause of moral and spiritual regeneration of this land.

Christianity's Pervasive Influence.

But the organized reform movements represent but a small part of the influence of Christianity upon India's religious thought and life. Entirely new moral and spiritual ideals are penetrating the ancient forms. The very names of old Hindu gods are falling into disuse, and a completely new idea of God is coming to India. "Into the midst of the pantheism of ages there has slowly penetrated, through the medium of Christian teaching, the idea of a personal and holy God,

the foundation truth of all real religion." (Slater, "The Higher Hinduism," p. 18.) Islam did not work such a change in the religious thought of India. With every practical advantage, and with an opportunity of a thousand years, Islam had made less impression on the religious thought of Hinduism than Christianity has made in three generations. Intelligent Hindus now think of their own religions in terms and with understandings of words which were utterly unknown to their fathers, and which they owe to Christianity alone. (Morrison, "New Ideas in India.") The great intellectual movement of the present day in India, not excepting the revived Vedanta, is the effort to read Christianity into Hinduism, and to gather the national fruitage of Christianity without the revolution of personal regeneration or the disruption of national conversion. Was there ever a more wonderful testimony to the superiority of Christianity, or a more appealing confession of need? For, coming so far, India must come farther. "All over India," said Dr. Charles Cuthbert Hall when he returned from India the last time, "are men and women unprepared to identify themselves with any Christian denomination to whom the popular forms of the ancient faith have become inadequate, if not distasteful, and for whom the name of Jesus Christ and the distinctive truths connected with that name for the redemption of individuals and the reconstruction of the social order are taking on new attractiveness and value."

Hinduism Insufficient.

These forms of religion which Christianity meets to-day in India all show the moral and social insufficiency of Hinduism. "A religious system," said the Report of Commission IV on The Missionary Message in Relation to Non-Christian Religions, at the Edinburgh Conference, "must be judged by its moral and social results. This is an axiom for all who believe that religion is the fundamental thing in human nature. 'The tree is known by its fruits.' This is true everywhere, but it is especially true of India where the problems of religion have for thousands of years been the supreme concern of the greatest minds. Our correspondents trace the manifold ills of Indian life, the immense outgrowth of mendicant asceticism, the petrification of society in the caste system, the abuse of child-marriage, and the manifold hardships of widowhood to the same deep root as that which is manifest in all the infamies of popular idolatry—the defective conception of God, the turning away of the human heart from its Father in mistrust and fear, the unbelief which is the root of all sin. The pathological analysis is convincing and complete."

The evidence is absolute against popular Hinduism. As Bishop Caldwell says:—

> The duties of life are never inculcated in any Hindu temple. The discharge of those duties is never presented as enjoined by the gods, nor are any prayers ever offered in any temple for help to enable the worshipers

to discharge those duties aright. . . . Hence we often see religion going in the one direction and morality in another. We meet with a moral Hindu who has broken altogether away from religion; and what is still more common, yet still more extraordinary, we meet with a devout Hindu who lives a flagrantly immoral life. In the latter case, no person sees any inconsistency between the immorality and the devoutness.

And not only is popular Hinduism morally and socially insufficient, but so also is the higher Hinduism, and its whole present attitude is a confession of this. "If it looks to the revival of the national faith in regard to religion, it yet looks to the West for its social and political ideals. In this strange divergence it confesses its utter weakness as a social force; that there is nothing in its ancient institutions to revive which will fit the nation for its keen struggle for existence; but that for the elaboration of a better order of society it must look outside itself. This severance of religion from sociology, this failure of Hinduism as a reforming agency, a regenerator of society, an instrument of progress, robs it of half its strength, and encourages the Christian advocate to hope that, as the thoughtful men of India come to study the sociological results of Christ's religion in the West, and see it to be the pioneer of all true progress, the only effective agency in destroying the old evils, they may be led to pay a deeper respect to its underlying and distinctive truths." (Slater, "The Higher Hinduism," pp. 15, 16.)

It will suffice to indicate four of the fundamental deficiencies of Hinduism:— Deficiencies of Hinduism.

1. Hinduism rests on a false social principle, the principle not of brotherhood and of equality, but of caste. This social principle is the essential, unifying principle of Hinduism. As Guru Prasad Sen says in his "Introduction to the Study of Hinduism," "Hinduism is not, and has never been, a religious organization. It is a pure social system, imposing on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. It is perfectly optional with a Hindu to choose from any one of the different religious creeds with which the Sastras abound; he may choose to have a faith and a creed, if he wants a creed, or to do without one; he may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Sastras, or a skeptic as regards their authority, and his position as a Hindu cannot be questioned by anybody because of his beliefs or unbeliefs, so long as he conforms to social rules." These social rules cover the whole life of the people and culminate in caste and the Hindu status of woman. As to caste, whatever may be said in its behalf or of its past history, let one speak whose authority on the subject cannot be gainsaid, His Highness the Gaekwar of Baroda:— Caste.

> The evils of caste cover the whole range of social life. It hampers the life of the individual with a vast

number of petty rules and observances which have no meaning. It cripples him in his relations with his family, in his marriage, in the education of his children, and especially in his life. It weakens the economic position by attempting to confine him to particular trades, by preventing him from learning the culture of the West, and by giving him an exaggerated view of his knowledge and importance. It cripples his professional life by increasing distrust, treachery and jealousy, hampering a free use of others' abilities, and ruins his social life by increasing exclusiveness, restricting the opportunities of social intercourse and preventing that intellectual development on which the prosperity of any class most depends. In the wider spheres of life, in municipal or local affairs, it destroys all hope of local patriotism, of work for the common good, by thrusting forward the interest of the caste as opposed to those of the community, and by making combined efforts for the common good exceedingly difficult. But its most serious offense is its effect on national life and national unity. It intensifies local dissensions and diverse interests, and obscures great national ideals and interests which should be those of every caste and people, and renders the country disunited and incapable of improving its defects or of availing itself of the advantages which it should gain from contact with the civilization of the West. It robs us of our humanity by insisting on the degradation of some of our fellow men who are separated from us by no more than the accident of birth. It prevents the noble and charitable impulses which have done so much for the improvement and mutual benefit of European Society. It prevents our making the most of all the various abilities of our diverse communities; it diminishes all our emotional activities and intellectual resources. Again, it is the most conservative element in our society and the steady enemy to all reform. Every reformer who has endeavored to secure

the advance of our society has been driven out of it by the operation of caste. By its rigidity, it preserves ignorant superstitions and clings to the past, while it does nothing to make those inevitable changes which nature is ever pressing on us more easy and more possible.

If Hinduism is caste and caste is this, who can fail to see the duty of Christianity toward Hinduism?

The Inferiority of Woman.

2. The inferiority of woman has been brought as a principle into the laws and institutions of Hinduism. Much can be found in the Hindu sacred literature in praise of woman, but for each such sentiment two can be cited which degrade woman to an inferior place and deny her the rights without which the moral health of society is impaired. Passing by the great mass of testimony which can be cited from the Hindu Scriptures and from Hindu reformers, not to speak of the unanswerable testimony of the British statute books proclaiming as criminal practice after practice which Hinduism defended and for which it fought in the name of the integrity of religion, it will suffice to quote again the calm words of the Gaekwar of Baroda:—

It is not necessary for me to dwell upon all those familiar questions which cluster round the question of the status of women. I would merely point out that what we may most legitimately object against each is that they involve a bad economy of social forces.

Early marriage, especially now that the checks on early consummation are breaking down, must increase

death and disease among the mothers, swell infant mortality and injure the physique of the race. It interferes, also, with the proper education of women.

A too strict purdah mutilates social life and makes its current dull and sluggish by excluding the brightening influence of women.

By the denial of education to women we deprive ourselves of half the potential force of the nation, deny to our children the advantage of having cultured mothers, and by stunting the faculties of the mother affect injuriously the heredity of the race. We create, moreover, a gulf of mental division in the home, and put a powerful drag on progress by making the women a great conservative force that clings to everything old, however outworn or irrational.

The existence side by side of customs like polygamy and the prohibition of widow remarriage similarly shows a bad organization of society. The one keeps up an unduly low standard of morality among men, the other demands an impossibly high standard from women. To enforce the standard we suppress our feelings of humanity and affection and inflict severities upon widows to keep their vitality low and make them less attractive; yet the impossibility remains and the laws of nature we have ignored avenge themselves; for, in spite of our harsh measures, we fail to preserve even an ordinary standard of morality in this much ill-treated class.

We do well, therefore, in protesting against these evils and striving for their alteration.

We should, however, realize where the evil lies. It is in the lowering of our ideas about women and the relations of the sexes.

It is this ideal of woman which Christianity must raise for India.

3. Religion and morality in India are both

INDIA—CALLING THE GOD. BRINGING THE SPIRIT INTO THE IDOL

vitiated by the pantheistic idea of God which rules Indian thought and which has always triumphed over every reforming protest in behalf of theism. "Pantheism," says Flint in "Anti-Theistic Theories," "is the theory which regards all finite things as merely aspects, modifications, or parts of one eternal and self-existent being; which views all material objects, and all particular minds, as necessarily derived from a single infinite substance. The one absolute substance—the one all-comprehensive being—it calls God. Thus God, according to it, is all that is, and nothing is which is not essentially included in, or which has not been necessarily evolved out of, God." This conception of God and man cannot nourish a religion of affectionate devotion. "Instead of love and communion in love, it can only commend to us the contemplation of an object which is incomprehensible, devoid of all affections, and indifferent to all actions. When feelings like love, gratitude, and trust are expressed in the hymns and prayers of Hindu worship, it is in consequence of a virtual denial of the principles of pantheism."

A False Thought of God.

And just as pantheism is fatal to true religion, so also is it fatal to morals, if it is allowed to work out its logical consequence. It strikes at the very roots of morality. Indian pantheism teaches that sin is neither real in itself nor capable of reaching to what is real in man; that it is but a creation of ignorance; that "though

the soul plunge itself in sin, like a sword in water, it shall in no wise cling to it;" that the distinctions of right and wrong are mere appearances which will vanish as soon as the dream state of life is dispelled. The existence of fundamental moral distinctions is contradicted or ignored by pantheism. Hinduism has denied the reality of the eternal and necessary distinction between righteousness and sin. It admits that there is a difference, but the difference is not inherent and essential, but only accidental and illusory, existing not in facts but in our conceptions, imagined under the power of illusion. As a South Indian song puts it:—

> To them that fully know the heavenly truth,
> There is no good or ill; nor anything
> To be desired, unclean or purely clean.
>
> Where God is seen, there can be nought but God,
> His heart can have no place for fear or shame;
> For caste, uncleanness, hate, or wandering thought,
> Impure or pure, are all alike to Him.

Sin is not one of the deep convictions of Hinduism. There is no personal God. There is no burdening sense of personal responsibility. Men are God. "We are the children of God, the sharers of immortal bliss, holy and perfect beings," said Swami Vivakananda at the Parliament of Religions in Chicago in 1893. "Ye, divinities on earth, sinners? It is a sin to call a man so; it is a standing libel on human nature." It is not a careless charge against Hinduism to

accuse it of this fundamental ethical failure. Naryan Sheshadri, one of the most notable Christian converts from Hinduism, ascribed his conversion to the alarm he felt on discovering that Hindu philosophy was destroying all sense of moral responsibility. "Will you please give a vivid contrast between Hinduism and Christianity?" writes a correspondent to "Epiphany," the paper of the Oxford Mission of the Brethren of the Epiphany in Calcutta; and the paper replies, "Christianity teaches men to distinguish vice from virtue; Hinduism does not." ("Epiphany," Feb. 6, 1909.) Not only has Hinduism failed in this, but vice and impurity have actually found a home within the religion. Dancing girls were devoted to the gods as prostitutes, and temples were filled with abominable sculpture, so that when obscene pictures or representations were forbidden by the penal code, in the following article:—

> 292. Whosoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view, any obscene book, pamphlet, paper, drawing, painting, representation or figure, or attempts or offers so to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both,

it was necessary to make the following exception:—

> This section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple or on any car used for the conveyance of idols, or kept or used for any religious purpose.

India needs a new conception of God and of righteousness which will make its temples fountains of purity.

Idolatry and Gods of Bad Character.

4. And not only is Hinduism deficient in its philosophy of God. It is deficient, also, in its attempts to represent Him. Its pantheism is allied to the lower polytheism. Popularly, it is a religion of idolatry and the gods whom it worships are not good gods.

It is often said that Hindu idolatry is not real worship of idols, but is a true though ignorant worship of the one God beyond the idols. But Ram Mohun Roy knew what the facts were and are. "I have observed," said he, "that both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindu idolatry, and are inclined to indicate that all objects of worship are considered by their votaries as emblematical representations of the supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject, but the truth is, the Hindus of the present day have no such views of the subject, but firmly believe in the real existence of the innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed. . . . Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those

supposed beings; they are simply in themselves made objects of worship." And this actual idolatry, of which India is full, is a shame and curse to religion. The Arya Samaj catechism denounces it. "Idolatry," it says, "is a folly that blunts one's mind and faculties and never induces him to make onward and spiritual progress, but tends to contempt and scorn being thrown at Hindus by the foreigners. As long as British, Romans and Grecians were idolators, they could acquire no civilization and make no scientific and intellectual progress. The same may be said as regards Hindus. Unless they give up idolatry they will never rise, be civilized and improve in their social and intellectual condition, and will by no means acquire the wisdom of which the Aryas, the adorers of one God, were proud."

And not only is the idolatry of India real idolatry, but the characters of the gods are bad. The principal deities, as Brahma, Vishnu, Siva, Indra, Krishna, are represented in the sacred books as guilty of theft, lying, intoxication, adultery, murder. India needs a good and pure God, such as she has not had for thousands of years. It is true that in the Bhagavad Gita Krishna is called "the holiest of the holy," but even in the Gita he is not shown to be a worthy god, and in the Bhagavata Purana he is represented as stained with crime. The Hindus say that the gods are gods and that "to the mighty is

no sin," but bad gods cannot make good men. "I never learned purity," said Gungram, one of the early Christian converts, "from reading about Krishna's wicked conduct, as recorded in the Shasters. I never learned to hate any sin from all my knowledge of the gods of India; but from this word, the word of Jesus Christ, the Saviour of Sinners, Who died for us, I have learned and hope to go on learning, till I shall be taken away from sin altogether."

Contrasts Between Hinduism and Christianity.

These deficiencies of Hinduism bring out clearly enough the contrasts between Hinduism and Christianity. These contrasts might be indefinitely multiplied. The initial conceptions of the two religions as to religion itself are different. Christianity is the expression of God's seeking love. It is a revelation of God to man. Hinduism has been the embodiment of man's aspiration after God. Their conceptions of God are dissimilar,—as far apart as monotheism and pantheism. Their theories of the universe are divergent. To the Christian the world is a creation by God of something not identical with God. To the Brahman the world is eternal with God, and is of God. The two faiths differ as to man. In Christianity man is the son of God, fallen but under recovery by the redeeming life of Christ, and his life is a great reality. The Hindu Scriptures represent him as a mere illusion, the plaything of the absolute One. For him to claim real existence is the madness of

Avidya, ignorance. Life is Maya, illusion. Christianity aims at the banishing of sin from life and the formation of true character. Hinduism evaporates the idea of sin. Indeed, it is an impossibility, since all is God. Christianity deems the great evil of the world moral. Hinduism, intellectual. In Christianity God is working in men to save them, and God and men are free. In Hinduism karma (deeds) determines everything. Every man is in the grasp of the consequence of the deeds of a former life. All is iron necessity, both in God and in man. The great notes of Christianity are love, service, sacrifice for others. The great notes of Hinduism are meditation, self-mortification, asceticism. Christianity holds that life is to be filled with joy. Hinduism, that individual existence is inseparably bound up with sorrow. Christianity teaches the singularity and determinatism of the one earthly life. Here we learn to live by faith and pass forward to be with God forever. Hinduism teaches transmigration and the endless working out in life after life of the law of karma. Christianity exalts the individual at the same time that it teaches the unity of souls in the family of God and the body of Christ. Hinduism is the foe to individual freedom. It allows nothing to the individual except the penalty of his deeds. Christianity is the great religion of progress. Hinduism deifies the past. "The code of Manu, which is the source and

supreme authority for caste, has done more to stereotype and degrade social and religious life in India than has any other code in all the history of other lands." Christianity is absolute and universal. Hinduism is adaptive and ethnic. Christianity sets forth a living and perfect moral ideal. Hinduism in its best and loftiest moral codes presents a negative and imperfect ideal. In Christianity God is all goodness. In Hinduism it is not always so. We cannot shut our eyes to the terrible indictment of Professor Hopkins: "In modern Hinduism to kill, lust, steal, drink, so far from offending, may please a god that is amorous or bloodthirsty, or like Siva, is the lord of thieves. Morality here has God against it." (Hopkins, "The Religions of India," p. 55.) In one word, Christianity teaches what is entirely absent in Hinduism,—that God is our Father and that men are brothers, that God has suffered for man, and that the end of man's life is to love God and his fellow-men and to serve them in the power of love. (Jones, "Hinduism and Christianity, a Comparison and a Contrast," pp. 22-59; Kellogg, "Hinduism, a Sermon," pp. 1-22.)

Points of Contact Between Christianity and Hinduism.

But there are also points of contact between Christianity and Hinduism. If there were not, the task of winning India to Christ would be hopeless. The great encouragement, apart from our own faith in the Gospel and our own experience of Christ as the Universal Saviour, is found

in the fact that Hinduism witnesses to great needs which only the Gospel can meet, to longings which only Christ can fulfill. Hinduism and Christianity are the only two faiths which hold the doctrine of incarnation as of primal importance. It grew up in later Hinduism in response to deep human necessities. In the earlier Hinduism to which the Hindu thought of to-day is turning, there was also the idea of sacrificial atonement for sin. The unceasing revolt against pantheism in the interest of a pure theistic faith has kept alive in India for hundreds of years a mind for the true God. The idea of bhakti or living faith is a Christian principle. Some hold that it came into Hinduism as a result of Christian influence, but in any case it is there. The report of Commission IV at the World Missionary Conference in Edinburgh presented evidence from many missionaries in India bearing on these points of contact between Hinduism and Christianity. Five of these testimonies will suffice. The first finds in Indian theism, the second in the Vedanta, the most fruitful points of contact and preparation for Christianity; the third takes the view that they are both alike fulfilled and superseded by Christianity; the fourth finds a preparation in the daily religious life of devout Hinduism, and the fifth in the deep spiritual longings of the Hindu heart.

This stream of bhakti, devious as its course has so frequently been, forms the main stream of the reli-

gion of India and that which has the closest relation to Christianity. Its characteristics are belief in a personal God, union with Him as the condition of blessedness, and faith as the means whereby that union is attained. It is also generally associated with a belief in avatars or incarnations, as is indicated in a famous passage of the Bhagavad-gita (lv. 7), and in the following passage from Ramanuja, the philosopher of this school: "As He (the supreme Spirit) is a great ocean of boundless grace, kindness, love and generosity, He assumed various similar forms without putting away His own essential God-like nature, and time after time incarnated Himself in the several worlds, granting to His worshipers rewards according to their desires; namely, religion, riches, earthly love and salvation, and descending not only with the purpose of relieving the burden of earth, but also to be accessible to men even such as we are, so revealing Himself in the world as to be visible to the sight of all, and doing such other marvelous deeds as to ravish the hearts and eyes of all beings high and low." This attitude in India has seldom attained to a full and conscious monotheism, though that is often implicit in the worshiper's devotional spirit. (M. Macnicol.)

The most important *praeparatio evangelica* in Hinduism is the Hindu doctrine of Liberation (Moksha, Mukti). From the time of the Upanishads down to the present day, the people of India long for and aspire after liberation; *i. e.*, the salvation of their souls in union with the Supreme Being. It is, indeed, conceived by them as deliverance of the soul from the sufferings and pains of transmigration, and in union with the pantheistically conceived Godhead, details which the Christian missionary cannot help regarding as erroneous and quite inadequate to the deeper wants of the human soul. But the main idea is most valuable as a preparation for the gospel of salvation, as a point

of contact between Christianity and Hinduism, and as a means of elucidation by contrast. As a matter of fact, I know nothing more effective in arousing the interest of a Hindu audience than the gospel presented as a message of moksha; *i. e.*, of salvation by communion with God. (W. Dilger.)

There is no contradiction between the concept of the universal incomprehensible Brahma and the concept of the Universal Personality whose will is the order of the universe. The positive elements in the concept of Brahma are unity, universality, reality, and intelligencc; if, within that rather sketchy metaphysical outline, there now appears the universal person whose will forms the moral order of the world, the old idea is in no way disturbed or weakened, but receives the rich moral content necessary for its completion. God is still one, still universal, still the mind of the world, while He has become much more, for He is now the basis of the moral as well as of the intellectual order. Thus the early philosophy of India realized a conception of God of the highest truth and value, and held to it faithfully through all storms and changes. The theistic reformers attempted a hundred times to fill this lofty truth with a content that would make it the center of all religion, but the very fact that each new leader projected a new scheme is all the proof that is needed that no scheme has proved satisfactory. The true but incomplete concept of the Upanishads and the long search of the theists both find their completion in the God of Christianity. (J. N. Farquhar.)

The Hindu trimurti (Brahma, Vishnu and Siva) is very different from the Christian conception of the Trinity, yet it prepares the way and, to a great extent, removes the objections to this doctrine. Better points of contact and positive preparation may be found in the actual religious life of the present day Hindu. A reference to the daily confession of sin in every

Brahman's ritual is both of historical and practical value on a point where it is most difficult to find connection, because of the defective consciousness of sin as a moral reality. But the deepest and most direct preparation is to be looked for in the growing bhakti movement, with its strong emphasis on the sincerity and spiritual character of the individual's devotional surrender to God. It expresses itself in many false forms, and leads more often to ecstatic trances than to a personal relation to the true God. Most of its followers worship that they know not, yet we have here an attempt on the part of the individual to break through all ceremonialism and intellectualism and to worship in truth and in spirit, which cannot but prepare the way for the true revelation. (F. W. Steinthal.)

As to the point of contact between Christianity and Hinduism, I should put first and foremost the spiritual view of life as opposed to the materialistic conception of the West. Though the quality of this spiritual view may be very deficient, and though it may contain much which is erroneous, yet there can be no question that in Hinduism religion is, and has always been, the supreme concern of the Hindu mind. The belief that the things which are seen are temporal, while the things which are not seen are eternal is deeply ingrained in the Hindu temperament. Then I should say that the conception of the oneness of God, though essentially pantheistic and bound up with polytheism, is nevertheless a great religious asset, destined to be of immense value for the future of Christianity in India. Pantheism in India is more theistic than panistic, if the expression may be allowed. The conception of the divine, that is, is more in evidence than the conception of the All. Again, the conception of incarnation, though presenting very marked defects and misconceptions, is nevertheless not a foreign idea. This conception is also associated with the idea of divine action for the good of humanity,

and bhakti and the bhaktimarga again have marked affinities with the Christian conceptions of loving devotion on the part of man, and grace on the part of God. Though the idea of salvation (*i. e.*, moksha) is always associated with the conception of rebirth, yet there is also connected with it an earnest longing and passionate desire for union with God. These are a few of the outsanding features, but a sympathetic mind will find very much in Hindu religious ideas which anticipates fuller expression in Christianity. (Bernard Lucas.)

Do we have the sympathetic mind which will not only discover the longing for that which is available in Christ alone, but will also share this treasure with the unsatisfied heart of India? (See also Hogg, "Karma and Redemption;" Kellett, "Christ the Fulfillment of Hinduism;" and Banerjea, "The Relation Between Christianity and Hinduism.")

Hinduism has not met India's need, and never can meet it. It can be met in only one way. "What India wants," said Mr. Justice Robertson of the Punjab, in London in July, 1910, "is one thing only, and that is Christ."

BIBLE READING

First Chapter of Romans.

QUESTIONS

What are the noble qualities of the Indian people?

What are the principal sacred books of Hinduism?

Describe modern philosophic Hinduism.

What are the characteristics of modern popular Hinduism?

Sketch the progress of reformed Hinduism and name the principal reformers.

What is the difference between the Brahmo and the Arya Samaj?

How has Christianity affected the thought of Hinduism?

Wherein is Hinduism deficient?

What is the place of caste in Hinduism? What defence can be made of it? What are its evils?

Describe the place of woman in Hindu society and the influence of Hinduism upon ideals of womanhood.

What are the defects in the Hindu ideas of God?

Summarize the contrasts between Hinduism and Christianity.

What are the points of contact between Hinduism and Christianity?

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CHAPTER II

BUDDHISM

JAPAN—IMAGE OF BUDDHA-KAMAKUR

CHAPTER II

BUDDHISM

Of all the non-Christian religions Buddhism is usually regarded as most akin to Christianity. The character of its founder more nearly resembles the character of Christ than the character of any other great religious teacher, such as Mohammed, or ethical teacher, such as Confucius, or Indian deity, such as Krishna or Rama. Its moral teachings in their purity and kindliness seem to breathe the spirit of the New Testament ideal of a good man. Its sacred books are full of stories wearing a racial color very unlike the stories of the Gospels, but bearing, also, a curious resemblance to them. Its priesthood and worship and imagery dismayed the Roman Catholic missionaries who saw in them a diabolical adaptation of their own. So attractive has Buddhism appeared to many Western minds that they have felt sure that it was one of the great divine lessons, a faith which embodied the Christian light and an adequate comfort to the hearts that rested in it. Seen in Sir Edwin Arnold's "Light of Asia," it has seemed to them not less beautiful than Christianity and free from some of its disadvantages.

Resemblance to Christianity.

Buddhism has been of special interest to Western minds, also, because it has had the largest number of followers of any religion and, trained

Wide Acceptance of Buddhism.

to regard pluralities as of great significance, the West has looked with awe upon a religion which embraces five hundred million souls. "More than a third of mankind," said Arnold in the preface to his poem, "owe their moral and religious ideals to this illustrious prince whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, holiest and most beneficent, with one exception, in the history of thought."

But both these reasons for special interest in Buddhism are fallacious. The resemblances to Christianity, as we shall see, are underlain by deeper differences. Buddha never claimed to be more than a man. The salvation which he preached was to be worked out by each man for himself, without help from any other man or from God. The ideas which he taught, while expressible to us only in language saturated with Christian conceptions, embody principles radically at variance with these conceptions. The stories of the life of Buddha in the Buddhist Scriptures which resemble at all the stories in the Gospels, resemble them in the same way in which mediæval legends resemble them, and moreover, they arose long after Buddha's death. And the views of life set forth in these Scriptures are, as Rhys Davids says, "fundamentally opposed to those set forth in the New Testament."

So, also, it is misleading to speak of Buddhism as embracing one third of the human race. It is

true that Buddhism has influenced many in India who are not Buddhists, but on the other hand, millions of those who are called Buddhists are animistic spirit-worshipers rather than Buddhists, as in Burma and Siam, or moralistic spirit-worshipers rather than Buddhists, as in China. To figure out five hundred million Buddhists in the world, it is necessary to include the entire population of China and Japan. But the Chinese are as much Confucianists and Taoists as they are Buddhists. The influential class of the people repudiate Buddhism. And in Japan Buddhism, while still active and powerful, as we shall see, has really ceased to be Buddhism in the sense of its founder, and has lost its hold upon the educated section of the people. But as a matter of fact the religion of Gautama is really no man's religion to-day, so great has been the departure of the system from the ideas of its founder. "Not one of the five hundred millions who offer flowers now and then on Buddhist shrines, who are more or less moulded by Buddhist teaching, is only or altogether a Buddhist." (Rhys Davids, "Buddhism," p. 7.) The population of the world which even measurably follows the tradition of the first two centuries of Buddhism is less than the communicant Protestant church membership of the United States.

Is Buddhism a Religion?

We speak of Buddhism as a religion, and in the forms with which we have to deal with it in the missionary enterprise a religion it certainly is, even in those countries where it is truest to its

original character. But in a strict sense, pure Buddhism is not a religion. "The Buddhist," a monthly magazine published by the Young Men's Buddhist Association of Ceylon, frankly avows this: "It is an etymological injustice to refer to Buddhism as a religion," it says. "In Buddhism thought is free, and authority has no position. To be a Buddhist is to be *irreligatus*, to be unbound, to be freed from all dogmatic authority. To call Buddhism a religion is a contradiction in terms. Buddhism not only does not admit the existence of a God, it also denies the existence of a soul, a permanent, unchanging entity. In Mahanidana Sutta and elsewhere the Lord has positively stated that man has no soul. This denial of soul makes it still more inappropriate to call Buddhism a religion." ("The Buddhist," July, 1907, p. 219.) And editorially "The Buddhist" adds,—

> If we adopt the broader definition of the term, as enunciated by the cultured few, who, excluding the mysterious and the unknowable from the sphere of religion, include it within the field of human knowledge, and make it co-extensive with human conduct, then indeed can Buddhism be rightly called a religion. What Buddhism is has been well defined by the Master himself in the following verse:—
>
> To shun all that is evil,
> To practice all that is good,
> To purify one's own heart,
> This is the teaching of the Buddhas.
>
> That expresses the whole content of Buddhism. It demands no belief in a god, involves no dogma, and enjoins no ritual. It is self-culture based on self-knowl-

edge. In other words, it is the rational regulation of one's own conduct. Buddhism is that, and nothing more, nothing less. Whether or not that will fulfill the conditions of a religion depends, as has been already indicated, on the meaning attached to that term. One thing, however, is certain—it satisfies the needs and aspirations of men from whose eyes the scales of superstition have fallen, and who need no supernatural help to understand and appreciate what is good and true.

This is only one view of Buddhism, however, and a view from which the great majority of those who are called Buddhists have broken far away. Their view is as great a breach from original Buddhism as that was from the Hinduism from which it sprang.

Origin of Buddhism.

For Buddhism arose in the midst of Hinduism or Brahmanism as a revolt in the interest of morals against a sacerdotalism which divorced religion and conduct, and not only in the interest of morals, but also in the interest of spiritual reality. The founder of the new way found no solution of life's problem and no rest from its distress in the old views. What could sacrifices avail when there was no God, as he became convinced, to be moved by them, and when the nature of man makes it impossible that a God could do anything whatever for him? And were not all men under the same burden of life and equal in their impotence to lighten that burden, which Buddha believed could be lifted only with the extinction of life? Buddhism became, accordingly, a protest against

Brahmanism or sacerdotal Hinduism and against caste. Its founder was a Hindu who lived and died within Hinduism. "He would have claimed that he was a correct exponent of the spirit of the ancient Vedic faith. His disciples simply claimed that he was the greatest, wisest and best of the Hindus. As there were 'reformers before the Reformation' in Europe, so in India there were sages before Gautama who were dissatisfied with the Brahmanical system; but he was the Hindu Luther, in whose voice all previous voices blended, and whose personality fused into living unity forces that had been long gathering, and originated a movement that swept over India and all but submerged for a time the monuments, institutions and ordinances of the ancient religion." (Grant, "The Religions of the World," p. 108.) Brahmanic Hinduism, however, was too strong and adaptive. It took Buddhism by the hand and boldly drew it back again into the ancient system. It adopted Buddha as an incarnation of Vishnu. It took from Buddhism "the abolition of sacrifices, great tenderness toward animal life, great intensity of belief in the doctrine of transmigration and in the efficacy of self-mortification as a source of power in accelerating progress towards final emancipation." (Williams, "Hinduism," p. 80.) On the other hand, Buddhism degenerated. It became more idolatrous than Hinduism. Also it dropped its ultra-pessimism and atheism. It lost its indi-

viduality, and as a distinct system faded out of India. "The old faith took it into its arms and sucked out its life blood." That is what Hinduism would fain do with Christianity to-day.

Jainism.

While Buddhism has subsided into Hinduism in India, there remains in Jainism a religion akin to Buddhism, maintaining a distinct existence. It is a cult for the worship of the seventy-two Victorious Ones, men who by self-discipline have triumphed over their passions and have attained perfection. According to the census there are half a million Jains. The Jains believe in separate individual souls, as the Buddhists do not. Their "three jewels" are Right-belief, Right-knowledge and Right-conduct, instead of the Buddhist Triad—the Buddha, the Law and the Order. They are great shrine builders, and while the system is cold and fruitless, it is even more punctilious than Buddhism in refraining from taking life. They strain water before drinking it, sweep the ground before sitting down, and even wear gauze over their mouths to avoid destroying insect life. It is an interesting illustration of the soul's need of a religion, and of the strange forms which the religious instinct will create.

Life of the Founder of Buddhism.

Gautama, the founder of Buddhism, was born in the sixth century B. C., at a place called Kapilavastu, on the border of the river Rohini in Kasala, the modern district of Oudh, about one hundred miles northeast of the city of Benares. The date of his birth is uncertain. The traditions fix it

about 543 B. C., but modern European scholars are disposed to place it about 500 B. C. Almost all that we know of his life is legendary. His father, named Suddhodana, was chief of the tribe of Sakyas of the Kshatriya caste. His mother, Maya, who had been childless until his birth in her forty-fifth year, died shortly afterwards, and he was brought up by his mother's sister, who was also a wife of Suddhodana. Gautama was the boy's only name. Later, when he had attained, as he believed, perfect wisdom, he took the title of Buddha, "the enlightened one." Many other titles and names were then and later given to him, such as Sakya-muni, or the sage of the Sakyas, Siddartha, or "one who has fulfilled the purpose of his coming," Tathagata, or he "who comes and goes as his predecessors." Faithful Buddhists call him "Lord of the World," "the Lord," "King of the Law," etc.

Renunciation. He was married early to his cousin, Yasodhara, and his life was surrounded by all that could make a man happy. But Gautama was not happy. The burden of human suffering, of the transitoriness of all pleasure, of the sheer weight of existence rested on his mind unceasingly, and the luxury of his home did not hide the weariness and woe of life from him. In his twenty-ninth year, accordingly, he abandoned his home, his wife and his new-born son, who he feared would only tie him faster to his old life, and withdrew into seclusion to study religion and philosophy and to seek

for the secret of peace, the way of escape from life's intolerable load. All the traditions agree in their general account of the reason for Gautama's resolution to forsake the world. The version put forth by the Buddhists of Ceylon gives the story :—

The books tell us that when Prince Siddartha was driving in the park one day he suddenly perceived an infirm old man, with back bent by the weight of years, who was creeping painfully along, leaning upon a staff. Siddartha, in astonishment, asked his charioteer, Channa, what that strange being might be, and Channa answered that it was an old man. "Was he born in this state?" further inquired the prince. "No, master, he once was young and blooming as thou." "Are there more such old men?" asked the prince, with growing astonishment. "Very many, master." "And how did he arrive at this deplorable condition?" "It is the course of nature that all men must grow old and feeble, if they do not die young." "I, also, Channa?" "Thou also, master." This incident made the prince so pensive that he gave orders to be driven home, having lost all pleasure in the beautiful surroundings. Some time after this, while out driving again, he saw a leper, and when in answer to his questions Channa also explained this apparition to him, he was so deeply affected that thereafter he avoided all amusements, and began to ponder over human misery. In the course of time the third apparition was perceived by him; he saw by the wayside a corpse in a state of decomposition. Violently agitated, he returned home immediately, exclaiming: "Woe unto me, what is the use of kingly splendor, all pomp and all enjoyment, if they cannot guard me from old age, sickness and death! How unhappy is mankind! Is there then no way of forever ending suffering and death, which are renewed with every birth?" This question occupied him henceforth uninterruptedly. The answer thereto came to him at a subse-

quent drive. There appeared to him an ascetic in yellow garb, as worn by the Buddhist brethren, whose venerable features clearly reflected his deep inner peace. This apparition showed to the prince, troubled with the enigma of existence, the way on which he had to seek its solution. Henceforth the resolution matured within him to leave the world and to step on the path which everyone must travel who strives for perfection.

Enlightenment.

Battling with Mara, the Spirit of Evil, and studying the solutions of life's problems offered by other teachers, Gautama withdrew into the jungles with five disciples, and there for six years gave himself up to penance. But philosophy and penance alike were vain to lift the dire burden of existence, and his disciples also left him and went away. Then alone brooding deep he came to the haven of peace, pierced through to the truth of life's unreality, dispensed with God, and found in the heart's own power of inward culture and love the adequate deliverance from the curse of the lusts of the soul and the will to live. He had renounced the world, and now had entered into the great enlightenment. He hesitated at first to proclaim his discovery, but his hesitation was not long, and at the age of thirty-five he started to Benares to teach his doctrine of the Middle Path, "the Noble Eightfold Path," and "the Four Noble Truths."

Evangelization.

On the way to Benares he met Upaka, an ascetic, who wondered at his beaming face, and asked him what truth he had discovered that made his face shine. Gautama answered: "I follow

no Teacher; I have overcome all foes and all stains; I am superior to all men and all gods; I am the absolute Buddha; I am going now to Benares to set in motion the Wheel of the Law as a king the triumphant wheel of his kingdom. I am the Conqueror." ("Religions of Mission Fields," p. 91.) At Benares he found the five disciples who had forsaken him and won them back, forming them with himself into the first Sangha or Order of Monks. For forty-five years he carried on his mission, itinerating through the country for eight months of the year and spending the rest in meditation and the instruction of his fast increasing disciples. At last the end came, bright with the hope of utter hopelessness. "Behold now, Monks," he said to a great assembly as the end drew near, "I impress it upon you: all things are subject to the law of dissolution; press on earnestly to perfection; soon the Tathagata's final extinction will take place. At the end of three months the Tathagata will enter on extinction." At Kusinagara the old man passed away, saying with his last breath to his followers, "Behold now, Mendicants, I say to you everything that exists must pass away. Work out your own perfection with diligence."

Spread of Buddhism.

After Gautama's death his teaching was spread far and wide over India. At first the new religion worked inside the forms of Hinduism in spite of its repudiation of caste. But soon the conflict arose which ended in the re-absorption of Bud-

dhism into the old system. This opposition and the first success of the new religion forced it to a development both of its ideas and of its organization. These developments in their extreme form, however, came later and in other lands. In India for two centuries the religion retained its general character, and spread from Benares through the Ganges Valley. At the end of this time, Alexander's campaign threw the country into an anarchy out of which arose a dominant kingdom whose king, an adventurer of low birth, was despised by the Brahmans and in return patronized the Buddhist Church. His grandson, Asoka, who united nearly the whole of India under his sceptre, became the Constantine of Indian Buddhism.

Asoka formally acknowledged to hold his power and possessions only as a fief from the church, he convoked an ecumenic council for the establishing of orthodox teaching, tightened the reins of church discipline by the introduction of quinquennial assemblies to be held in each diocese, erected pagodas and endowed monasteries with great profusion in all parts of India.

But the greatest work Asoka did was the establishing of a board for foreign missions (Dharma-Mahamatra), which sent forth to all surrounding countries enthusiastic preachers, who went out in self-chosen poverty, clad in rags, with the alms-bowl in their hands, but supported by the whole weight of Asoka's political and diplomatic influence. His own son, Mehendra, went out as a missionary to Ceylon, and the whole island forthwith embraced the faith of Buddha.

At the same time Cabulistan, Gandhara, Cashmere and Nepaul were brought under the influence of Buddhism, and thenceforth every caravan of traders that left India

for Central Asia was accompanied by Buddhist missionaries.

In this way it happened that as early as 250 B. C. a number of eighteen Buddhist emissaries reached China, where they are held in remembrance to the present day, their images occupying a conspicuous place in every large temple.

So then we observe with regard to these earliest Buddhist missionaries three things which form a remarkable parallel to the line of movement followed by modern Christian missions in Eastern Asia. It is evident that these Buddhist missionaries went out, in the first instance, with even greater self-abnegation than Roman Catholic priests—as mendicant monks; secondly, they followed in the wake of trade; and thirdly, they were backed by imperial influence and diplomacy. (Eitel, "Three Lectures on Buddhism," pp. 20–22.)

Sacred Books.

The sacred books of Buddhism embrace (1) the Tripitaka, which is the canon of the Southern Buddhists, and which comprises the Vinaya Pitaka, a collection of discourses addressed to the Order of Monks, the Dutta Pitaka, discourses intended specially for the laity, and the Abhidhamma, which develops the metaphysics of Buddhism; (2) the commentaries on the Tripitaka, called Arthakatha, and (3) the canon of the Northern Buddhists, accepted in Tibet and China.

None of the books of the Buddhist Scriptures can at present be satisfactorily traced back of the Council of Asoka, held at Patna about 250 B. C. For three centuries after Gautama's death we have no proof of the existence of a written canon. The earliest completion of the modern Buddhist canon

was in Ceylon. There the whole canon was first compiled and fixed in writing between the years 412 and 432 of the Christian era. The canon of Chinese Buddhism was collected under the Tang dynasty (about 860 A. D.), and completed in 1410 A. D. The modern edition of it, known as the Northern Collection, is of still later date, having been completed during the years 1573–1619 A. D.

There are two great differences between the Buddhist Scriptures and the Christian Bible. In the first place, no inspiration whatever is claimed for the sacred books of Buddhism. As Sir Monier Williams says: "The characteristic of the Christian's Bible is that it claims to be a supernatural revelation, yet it attaches no mystical talismanic virtue to the mere sound of its words. On the other hand, the characteristic of the Buddhist Bible is that it utterly repudiates all claim to be a supernatural revelation, yet the very sound of its words is believed to possess a meritorious efficacy capable of elevating anyone who hears it to heavenly abodes in future existences. In illustration I may advert to a legend current in Ceylon that once on a time five hundred bats lived in a cave where two monks daily recited the Buddha's Law. These bats gained such merit by hearing the sound of the words that, when they died, they were all reborn as men and ultimately as gods." (Williams, "Buddhism," p. 557.) In the second place, the Buddhist Scriptures, and especially any extant manuscripts, came

long after the life of Buddha and the origin of the religion. There is a gap of nearly a thousand years, as one writer puts it, in which the record is too imperfect for us to be positive that the Pitakas, as we now have them, are the Scriptures of Primitive Buddhism. (Bishop, "Gautama or Jesus?" p. 28.) Our oldest existing manuscripts of the New Testament were written one hundred years before the first edition of the Buddhist Scriptures was undertaken. "Of the latter, not a single ancient manuscript has withstood the ravages of time, nor has any copy of an ancient Buddhist text ever been examined critically by either friend or foe in the searching manner in which all the codices of the New Testament have been tested." (Eitel, "Three Lectures on Buddhism," p. 27.)

Buddha's Doctrine.

And what was the doctrine which Buddha discovered, which the missionaries went out to teach, and which the sacred books enshrined? It rested on the Four Noble Truths: 1. Suffering or sorrow. Birth, growth, decay, death all cause sorrow. All states of mind which co-exist with the consciousness of individuality are states of suffering. 2. The cause of suffering. The action of the outer world upon us excites delight or desire, and these alike are the cause of sorrow. 3. The cessation of sorrow. The annihilation of all thirst and lust of life is the deliverance from sorrow. 4. The way to deliverance is the Noble Eightfold Path of

1. Right belief.
2. Right feelings.
3. Right speech.
4. Right actions.
5. Right means of livelihood.
6. Right endeavor.
7. Right memory.
8. Right meditation.

Arnold's "Light of Asia" sets forth these noble Truths in flowing verse:—

The First Truth is of Sorrow. Be not mocked!
Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly.

The Second Truth is Sorrow's Cause. What grief
Springs of itself and springs not of Desire?
Senses and things perceived mingle and light
Passion's quick spark of fire.

The third is Sorrow's Ceasing. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife.

Then Sorrow ends, for Life and Death have ceased;
How should lamps flicker when their oil is spent?
The old sad count is clear, the new is clean;
Thus hath a man content.

The Fourth Truth is The Way. It openeth wide,
Plain for all feet to tread, easy and near,
The Noble Eightfold Path; it goeth straight
To peace and refuge. Hear!

On The Way to the extinction of desire there are four stages. 1. Conversion following upon (a) companionship with the good; (b) hearing of the law; (c) enlightened reflection; or (d) the practice of virtue. Those in the first stage are free successively from the first three of the Ten Fetters: (1) from the delusion of self; (2) from

doubt as to the Buddha and his doctrines, and (3) from the belief in the efficacy of rites and ceremonies. 2. The stage of those who will return only once to this world. 3. The stage of those who will never return, from whom two more Fetters have fallen: (4) sensuality, and (5) malevolence. 4. The Stage of the Holy Ones or Arahats, in which men become free from the remaining Fetters: (6) love of life on earth, (7) desire for life in heaven, (8) pride, (9) self-righteousness, and (10) ignorance. When these last five are broken and the Fourth Stage is passed, the Buddhist believer becomes Asekha and passes beyond all delusion and sorrow into the perfect peace of Nirvana. And these stages are not all crowded into one life time. Life after life must be lived through before, treading the Path, the believer can attain the goal. All evil and good alike must be lived down in the wheel of Transmigration before the will to live is extinct and the calm of Nirvana won.

No God in Buddhism.

This is the core of Buddhism. It knows no God. It unequivocally denies the existence of any divine Creator or Ruler of the Universe. The ideal of God as a personal Father is entirely alien and impossible to it. (Gogerly, "The Kristiyani Prajnopati," Part 1, pp. 74-105.) The Buddhist Catechism of Subhadra Bhikshu, published by the Maha Bodhi Society of Ceylon and officially approved, in answer to the question, "Did a god-creator call the world into existence

by his will?" replies, "There is no god-creator upon whose grace or will the existence of the world depends. Everything originates and develops by and out of itself, by virtue of its own will and according to its inner nature and condition (its karma). Only the ignorance of man has invented a personal god-creator. The Buddhists, however, absolutely reject the belief in a personal god, and consider the doctrine of a creation out of nothing a delusion." The Buddhism of Gautama and of all who hold his doctrine unchanged is pure atheism.

And No Soul n Man.

And not only did Gautama deny the existence of God. He denied, also, the existence of the soul. The first of the Ten Fetters is the heresy of individuality, which must be abandoned on the threshold of the Path to holiness. The very doctrine of the soul or personal self is declared to be a fountain of evil. It is held to constitute with sensuality, heresy and ritualism the cause of sorrow and suffering and despair. It was impossible, of course, for Gautama to deny the reality of sentient existence. His very purpose was to escape from it. His teaching was that it had five elements or Skandhas: 1, The organized body; 2, sensation; 3, perception; 4, discrimination, and 5, consciousness; and Buddhism sees these to be five steps in an endless chain of cause and effect. Existence, it is said, is caused by (1) ignorance or delusion; ignorance produced (2) action; from action arises (3) consciousness,

thence (4) substantiality, thence (5) the six organs of perception (eye, ear, nose, tongue, body and mind); from the action of these organs arises (6) sensation, thence comes (7) perception; thence (8) desire or lust; from this desire springs (9) the cleaving to existence, which produces (10) individual existence; the latter finds its expression in (11) birth, but birth invariably produces (12) decrepitude and death; and death, though it breaks up the above-mentioned five constituents (Skandhas) of individual life, leaves behind the reproductive power, a germ as it were, which has to run the same round again through ignorance, action, consciousness and so forth.) (Eitel, "Three Lectures on Buddhism," p. 86.) In all this, or back of this, there was no personal soul or individuality whose immortality could frustrate the effort to escape from the unrest of existence into Nirvana and its calm. (Hardy, "Manual of Buddhism," Ch. IX.) The Buddhist Catechism, in a note on the soul, is explicit in its statement:—

> The widespread belief in an immortal soul within us—that is, an individual entity, endowed with knowledge, differing from others, created or come into existence, and nevertheless eternal—arises principally from the egotistical desire for eternal, personal continued existence. Hence this superstition is a consequence of the deluded will-to-live, and belongs to the "ten fetters" which chain man to existence and prevent his salvation. To understand that after all it is the individuality, with its wants and desires opposed to those of other individualities, which causes all suffering in the world, that

therefore the striving for individual happiness is according to its very nature wrong, and that it is best to relinquish it voluntarily—that is to take a great step, yea the greatest, on the road to true knowledge. But man wants to preserve his individuality at any price; hence the popularity of those religions which promise eternal continued existence of the individuality; hence the never-ending struggle for existence; hence all suffering, all sorrow, of which life is full; hence the difficulty of emancipation. "Individuality is a burning fire, O disciples. And by what is it kindled? By lust, ill-will and delusion."

This was Buddha's doctrine. "Mendicants," said he in concluding a sermon to his monks, speaking of death, "that which binds the Teacher to existence (viz., tanha, thirst) is cut off; but his body still remains. While his body shall remain he will be seen by gods and men, but after the termination of life, upon the dissolution of the body, neither gods nor men will see him." (Rhys Davids, "Buddhism," p. 99.)

But if there is no soul, what is there to pass into Nirvana? What meaning is there in Buddha's doctrine of transmigration? What is it that is reborn in the long pursuit of Nirvana through unnumbered successive lives? What moves through the stages of the Noble Path? What is salvation, or deliverance? What is there to be saved or delivered? The Buddhist Catechism answers:—

What then is it in us that is reborn?
Our will-to-live and our moral character. These

form the core of our being, and create for themselves after the disintegration of our present body a new one, corresponding exactly to their nature.

Is not the individual will-to-live or individuality the same as what is called "soul?"

No, it is not the same. The belief in an "immortal soul"—that is, an indivisible, eternal and indestructible entity, which has only taken up its temporary abode in the body—Buddhism considers an error, based on ignorance of the true nature of being and of living beings. Buddhism teaches no "transmigration of souls" (metempsychosis) but the new formation of the individual in the material world of phenomena in virtue of its will to live (Tanha) and its moral character (Karma).

Then the being which is reborn is not the same which died?

It is not the same and not another. It may seem to be another to a man still in the state of ignorance, who wrongly identifies the personal ego-consciousness with his true being. He who has attained wisdom knows that his real being is his tanha and his karma; but that the recurring ego-consciousness is only a transient phenomenon, to be compared to the torch lit by a wanderer at night to find his way. When he does not need it any more, he extinguishes it, to light a new torch for a later wandering. Thus, though the ego-consciousness may change, it is in a sense by the tie of Karma always the same individuality which in one birth does the good or bad deed and in the next reaps the fruits of these deeds, though in the absence of any substance passing from one life to the next it is not absolutely the same.

Karma.

This may seem elusive, but to the Buddhist Karma is the most real of realities. (Rhys Davids, "Hibbert Lectures," 1881, Lecture III.) Men have a lust to live. It is this that sends

them back into the world again. The Buddhist Catechism sets forth the pure Buddhist doctrine:—

Can everybody attain Nirvana already in the present birth?

Only very few can. Most men have so defective a mental and moral nature, as the result of their deeds in former births, that they require many rebirths before they have perfected themselves sufficiently to gain release. But every one who earnestly strives can gain a rebirth under favorable conditions.

Does our rebirth depend solely upon ourselves?

Entirely upon our inner nature, our will. This craving desire (tanha), based on ignorance (avijja) which pervades us all and forms the essence of our being, is the real creative power; it is what other religions personify as god; it is the cause of our existence and our rebirth, and in truth the creator, preserver and destroyer of all things—the real trinity.

Are the nature and quality of our rebirth also dependent upon ourselves?

Yes. The nature and quality of our rebirth are dependent upon our Karma.

What is Karma?

Karma is our action; our merit and our guilt in a moral sense. If our merit preponderates, we are reborn in a higher scale of beings, or as man in favorable circumstances; but if we are heavily laden with guilt, the necessary consequence is a rebirth in a lower form and full of suffering.

Are not our actions the natural result of our inborn individual character?

Certainly. But this inborn character is nothing else than the product of our Karma; *i. e.*, of all our thoughts, words and deeds in former lives. We are in every moment of our existence exactly what we have made ourselves to be, and we enjoy and suffer only what we deserve.

Nirvana.

It is out of this will to live and this grip of Karma that the Buddhist hopes to escape at last into Nirvana. And what is Nirvana? It is the extinction of the will to live, either here or elsewhere. In it Karma is clean spent. Nothing is left that could be reborn. Nirvana literally means "to be extinguished, to be blown out like a flame blown out by the wind or extinguished for want of fuel." (Buddhist Catechism, p. 61.) It is, as the Buddhists say, "a state of mind and heart in which all desire for life or annihilation, all egotistic craving has become extinct, and with it every passion, every grasping desire, every fear, all ill-will, and every sorrow. It is a state of perfect inward peace, accompanied by the imperturbable certainty of having attained deliverance,—a state words cannot describe, and which the imagination of the worldling tries in vain to picture to himself. Only one who has himself experienced it knows what Nirvana is." (Buddhist Catechism, p. 22.) In a note the Catechism admits that Parinirvana, the ulterior Nirvana, "in the sense of other religions and of scientific materialism, is indeed total annihilation, complete dissolution of the individuality, for nothing remains in Parinirvana which in any way corresponds to the human conception of existence." (p. 61.) And this is what it must seem to us unless we breathe into Buddhism's theory of man the life of a soul. What it meant to Buddha we cannot be sure. "He may have

looked upon Nirvana as a state of personal immortality, in which the spirit, exempt from the eddies of transmigration, revels in the enjoyment of unlimited happiness arising from the annihilation of all desire. On the other hand, he may have viewed Nirvana as a state of absolute annihilation of personality and individual existence. It is impossible to decide which of the two views Buddha actually held. But I am inclined to think he most probably left the question undecided in his own mind." (Eitel, "Three Lectures on Buddhism," p. 88 f.)

The Ethics of Buddhism.

With no God to help him, man's struggle for Nirvana becomes in Buddhism a discipline of self-culture, as "The Buddhist" proudly declared in the editorial which has been quoted. Its philosophy defines its ends, but its ethics prescribes its means. It calls for self-conquest and a life of virtue and benevolence, not active and disturbing, but passive and calm, abstaining from all evil act or evil thought, and seeking that subjugation of all desire and all will, even the desire to see good and the will to live to do it, which will issue at last in "lifeless, timeless bliss." Of self-conquest the Dhammapada says, "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors." But "to attain the Buddhist ideal, self-conquest must be carried so far as to eliminate all personal affection for friends or relations. Thus in the Vessantara, the

last of the Jataka stories of the rebirths of Buddha, we are told that the final act of self-conquest by which Buddha qualified himself to be born as Buddha, was the giving up to a Brahman who wanted them as his slaves, first his two children and then his wife. When asked to surrender his wife, he did not reply, "Yesterday I gave my children to the Brahman; how can I give Maddi to you to be left alone in the forest?" No! he was as though receiving a purse of gold, of a thousand pieces of gold; indifferent, unattached, with no clinging of mind he gave her up. (Robinson, "The Interpretation of the Character of Christ to Non-Christian Races," p. 68.) And so also the Buddhist ideal of benevolence aims at the utter extinction of active love as well as of hate. The distinctive ideal of Christian love as the will to serve and to live in order to serve, Buddhism repudiates. In the Dhammapada we read, "Let no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing have no fetters." ("Dhammapada," p. 211.) "From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear." (P. 215.) Gautama is represented as saying, "Those who cause me pain and those who cause me joy, to all I am alike; affection and hatred I know not." (Robinson, "Interpretation of the Character of Christ to Non-Christian Races," p. 70.)

Nevertheless, it was the ethics of Buddhism Caste.

that constituted the really noble teaching of Gautama. It renounced caste, although in Ceylon where Buddhism is at its purest, and where it has prevailed for over two thousand years, caste exercises a strong influence. "All castes, however low, were supposed to be eligible to Buddha's priesthood, but in Ceylon ordination gradually became the privilege of the Vellala caste alone, until a Sinhalese of a lower caste went to Burma and got ordained, the second priestly order being open to three castes outside the Vellalas, but refusing any of the other castes —so making two castes of priests in the island." (Ferguson, "Ceylon in 1903," p. 137.) Still, in its general influence, Buddhism ministered to human brotherhood.

Ten Commandments.

Buddhism had its ten commandments or vows. The first five of these are binding on all Buddhists:—

1. Not to kill or injure any living being.
2. Not to take anything which does not belong to me or has not been given to me voluntarily.
3. To abstain from all sexual excess and incontinence.
4. Not to lie, deceive, or slander.
5. To abstain from all intoxicants and excitants.

The next three are not obligatory upon common believers, but are recommended to all pious laymen:—

6. Not to eat at improper times; *i. e.*, not to take solid food after midday.
7. To abstain from dancing, the singing of worldly songs, from attending plays or musical performances;

in short, to abstain from all worldly and distracting amusements.

8. To avoid the use of ornaments of every kind, of perfumes, fragrant oils or ointments; in short, anything that tends to vanity.

These eight and two more are obligatory upon all priests, the additional two being,—

9. To abandon the use of luxurious beds, to sleep on a hard, low couch, and to avoid all and every worldliness.

10. To live always in voluntary poverty.

Sins and Duties.

There are also ten sins: three of the body, murder, theft and adultery; four of the speech, lying, slander, abuse and unprofitable conversation; and three of the mind, covetousness, malice and skepticism. There are six relationships with mutual obligations: parent and child, teacher and scholar, priest and householder, husband and wife, master and servant, friend and friend. The ethical teaching of Buddhism was not without its limitations. In the matter of lying, for example, four things were necessary to constitute a lie: "1. There must be the utterance of the thing that is not. 2. There must be the knowledge that it is not. 3. There must be some endeavor to prevent the person addressed from learning the truth. 4. There must be the discovery by the person deceived that what has been told him is not true." (Hardy, "A Manual of Buddhism," p. 486.) But there have been Christian teachers like Jeremy Taylor who taught that it was right to

lie to children and to insane people. Gautama's personal doctrine was nobler than that.

The Sangha Priesthood.

But it may be asked, how could society exist and ethical relationships, calling for positive feelings and action, be maintained under the Buddhist philosophy that all desire and all life were evil? The new religion, like Christianity in the Middle Ages, was tempered to human weakness, and different orders of disciples were established. The Sangha, or order of the priesthood, alone renounced life with its action and relationship, and the great body of laymen were appointed a less exacting path. Christians who have found a way to live on a different plane from the Sermon on the Mount or the spiritual experience of St. Paul, and still regard themselves as followers of Christ, must not be over severe on the working adaptation of Buddhism. The Buddhist Catechism defines the two orders of Buddhists as follows: "The Upasakos, or lay followers of the doctrine, take only the five general vows, and try to the best of their power to live up to the precepts of virtuous conduct and benevolence contained in the Sigalovada-Suttam, but remain in the world and faithfully perform their duties as members of a family and citizens. The Bhikkhus, however, the true disciples of the Buddha, renounce the world completely, join the Brotherhood of the Elect, take the ten vows, and regulate their life entirely according to the rules contained in the Vinayo."

The priesthood from the outset was required to renounce all worldly activity, to go forth from home into homelessness, to live in monasteries or as hermits, to give themselves wholly to self-inspection and meditation and moral self-culture, and to seek only the goal of Nirvana. Through the priesthood is the only path to salvation. "In the worldly life," says the Catechism, "the thorough fulfillment of the Ten Vows, the throwing off of the Ten Fetters—in short, the total annihilation of desire, hatred, and delusion—are almost impossible. All worldly activity rests in the main on selfishness and ignorance." It is not surprising that it was charged, "as the earliest teachings of the Buddhist authorities distinctly show, that the way to Nirvana which he (Guatama) preached, involving, as it did, the extinguishing of all natural desire, either of what was reckoned good or evil, and the adoption of a celibate and mendicant life, would break up families, and, practically carried out, would put an end to society. This charge the Buddha seems to have met by simply replying that what they thought so evil was in truth the very best thing that could be. Still, a social community outside the society of the mendicant disciples was an absolute necessity to the very existence of the latter. Beggars must have people to beg from. And thus it appears to have become practically necessary, from almost the very first, to devise some plan which should at once permit of the

propagation of the new religion, while yet allowing the existence of families and business communities. This need was met by the promulgation of a secondary system of observances, which might be kept while yet the man need not leave the life of the householder. Not by these observances, indeed, could Nirvana be attained, but their observance would at least render this present life more tolerable, and conduce in the next life to the attainment of conditions of existence more favorable than the present to the securing of that longed-for blessing." (Kellogg, "The Light of Asia and the Light of the World," pp. 61, 62.)

Buddhist Ethics Unsocial.

The fundamental weakness of Buddhist ethics appears here. It was not a morality designed to make men fit for human fellowship and service. It was a system planned to deliver men from life. It stamped every occupation or trade as incompatible with the highest type of life. It required deliverance from every attachment and interest. Of the true Brahmana, the truly religious man, Gautama said:—

> Whosoever amongst men lives by different mechanical arts . . . he is an artisan, not a Brahmana.
>
> Whosoever amongst men lives by trade . . . he is a merchant, not a Brahmana.
>
> Whosoever amongst men lives by serving others . . . he is a servant, not a Brahmana.
>
> Whosoever amongst men possesses villages and countries . . . he is a king, not a Brahmana.

And not only work but also learning was to be escaped as a snare and a hindrance. The saint

is one who "is no follower of philosophical views, nor a friend of knowledge; and having penetrated the opinions that have arisen amongst people, he is indifferent to learning, while others acquire it." (Sutta Nipata; Mahaviyuha Sutta, 17; "Sacred Books of the East," Vol. X, Part 2, p. 174. Quoted in Kellogg, "The Light of Asia and the Light of the World," pp. 321, 364.)

And not only are the ethics of Buddhism unsocial in the sense of deprecating work and learning, the very essentials of human progress, but the whole system is radically self-centered. Though it denies the human personality, its atheism only serves to make of the human personality the center and goal of all things. Paul Dahlke, whom the Buddhist world has hailed as a prophet, says distinctly on this point, "The mind of Prince Siddartha, called Guatama, became entirely occupied with this one fact, that all life is sorrow, and in the strenuous concentration of all his powers upon this one point, he seeks to save himself from this sorrow . . . he seeks his own salvation, and that only. It is a purely egoistical impulse, but what more natural than that one who suddenly finds himself in a burning house should seek first of all to save himself?" The impulse may be natural, but public opinion, educated by the spirit of Christ, would not tolerate the action in a Christian country; the man who left women and children to burn would carry a stigma for the rest of his days.

Dr. Dahlke goes on to show that as in Gautama's early experience, so in his ethical system he shows a refined selfishness: "The greatest gift of love is not bestowed in the interest of the receiver thereof; the giver bestows it in his own interest. . . . The whole moral scheme in Buddhism is nothing but a sum in arithmetic set down by a cold clear egoism; so much as I give to others, so much will come again to me. . . . The Buddhist indeed, with sober understanding, strives strenuously to avoid every contact with his neighbor. If, however, the latter comes in contact with him, then he shall behave towards him as his own best welfare would demand." (Quoted in "Trinity College Magazine," Kandy, June, 1909. Article, "Are the Ethics of Buddhism Social?" pp. 340, 341, 343.)

Three Other Weaknesses.

Three other points in Buddhist ethics deserve a moment's attention. (1) However inadequate its negative teaching may be, it is said, at least Buddhism has produced a spirit of kindness and consideration toward life, both of men and animals. This is true, but "in Ceylon, for example, where the great majority of the people are professed Buddhists, the Buddhist teaching as to the duty of benevolence does not prevent its people from committing more murders than any other people in the world (of whom trustworthy records exist) in proportion to their numbers." (Robinson, "The Interpretation of the Character of Christ to Non-Christian Races," p. 72.) And it

is open to question whether animals are any better cared for in Buddhist lands than among us. (See Ferguson, "Ceylon in 1903," p. 137 f.) (2) The underlying principles of Gautama's teaching, involving a belief in the misery of existence and the curse of birth, reacted upon the conception of womanhood. She was the doorway of sorrow. In Buddha's original plan she had no place in his Order, and so was ineligible to salvation. Indeed in Buddhism her only hope of reaching Nirvana is through rebirth as a man. (Eitel, "Three Lectures on Buddhism," p. 83.) "The home life is pain, the seat of impurity," say the Buddhist Scriptures. "So long as the love of man toward women, even the smallest, is not destroyed, so long is his mind in bondage." (3) But it is said Buddhism at least is to be admired for the spirit of toleration. In this regard it has been greatly praised in contrast to Christianity with its exclusive claims. But the tolerance of Buddhism springs from the principle of indifference, from the suppression of all emotion and desire, from its pure subjectivism. "Often when a layman asks his priest 'Does Buddha exist,' the reply will be," writes the Rev. J E. Hail of Japan, " 'If you believe that the Buddha exists, then for you he does exist; but if you believe that he is not existent, then for you he does not exist.' " Tolerance loses its ethical significance in such circumstances, and in its very nature Buddhism must lay aside any feel-

ing of intolerance because it must lay aside all feelings whatever. Its heaven is the state of mind where nothing matters.

Development and Division.

The Buddhism which we have thus far considered has been in the main the Buddhism of Gautama and of the stream of tradition most faithful to the primitive faith. But no religion has undergone more revolutionary transformation than Buddhism. The radical distinction between the Mahayana, or Greater Vehicle, Buddhism and the Hinayana, or Small Vehicle, began, it may be said, on the day that Gautama died, and the breach has widened with each passing year. (Lloyd, "Wheat Among the Tares," p. 2 f.) "The Buddhist Church of Ceylon, with its dependencies in Burma and Siam, maintained with great tenacity the original teaching of early Buddhism in comparative purity, while the Northern Buddhists,—that is to say, those of Northern India, Cashmere, Nepaul, and afterwards those of China, Tibet and Mongolia,—went on constantly adding to and expanding the common stock of doctrines and traditions, and entering into compromises with any form of popular superstition they found too deep-rooted and too popular to overcome." (Eitel, "Three Lectures on Buddhism," p. 23.) Yet even in the south Buddhism gathered up much animism, and in Siam and Burma to-day, and also in Ceylon itself, mingles the native spirit worship with the purer faith. It is here in the south, however, in

Ceylon, that the ancient doctrine is most firmly held and ardently propagated with the adaptation of the methods of Christian missions, and with skillful use of all the anti-Christian material which can be drawn from Western skepticism and destructive criticism. Southern Buddhism, however, has lost the greater part of its ancient territory, and would have lost more if it had not spread over the orthodox philosophy of Buddhism a covering of religious ideas logically at variance with it, but necessary to the religious nature of man.

Northern Buddhism.

The changes introduced in Northern Buddhism, however, were vastly greater. In Tibet the Buddhist clergy established a hereditary hierarchy which gained the mastery over all the kings ruling the country, and combined in the hands of the priesthood the supreme temporal and spiritual government of the nation, with a doctrine of perpetual succession of Grand Lamas, or supreme pontiffs, by successive reincarnation. When each Grand Lama dies, search is at once made for the babe in whom he is supposed to have become reincarnate. The Tibetan Church is a great organization, duplicating the whole scheme of the Roman Catholic Church, "with its shaven priests, its bells, and rosaries, its images, and holy water, and gorgeous dresses; its service with double choirs, and processions, and creeds, and mystic rites, and incense, in which the laity are spectators only; its abbots and monks, and

nuns of many grades; its worship of the double Virgin, and of the saints and angels; its fasts, confessions, and purgatory; its images, its idols, and its pictures; its huge monasteries, and its gorgeous cathedrals, its powerful hierarchy, its cardinals, its pope . . . in spite of the essential difference of its teachings, and of its mode of thought." (Rhys Davids, "Buddhism," p. 250.) Buddhism introduced a literary culture and some measure of civilization into Tibet, but it appears never to have lifted a finger against the custom of polyandry. Indeed Lamaism sanctioned it. As a result, the Buddhist Tibetans do not increase in numbers, and immorality, nurtured by polyandry, has undermined the powers of increase of the people. ("The Pioneer," Allahabad, India, Oct. 26, 1908, citing Francke, "History of Western Tibet.") In religion the Tibetan Buddhists are notable for their labor-saving contrivances, the prayer wheels and prayer mills and praying flags in which written prayers are rotated by wind, or water, or mechanical device. But it is not all form. At Lhassa, the capital of Tibet, "in the evening, just as the day is verging on its decline," says a French missionary, "all the Tibetans stop business and meet together, men, women and children, according to their sex and age, in the principal parts of the town and in the public squares. As soon as groups are formed, every one kneels down and they begin slowly and in undertones to chant

prayers. The religious concerts produced by these numerous assemblages create throughout the town a solemn harmony, which operates forcibly on the soul. The first time we witnessed this spectacle, we could not help drawing a painful comparison between this pagan town, where all prayed together, and the cities of Europe, where people would blush to make the sign of the cross in public." (Monier Williams, "Buddhism," p. 386.)

The Two Vehicles.

Passing north from Tibet into China and Japan, we see that Buddhism has undergone even greater changes. In India and Siam and Burma Buddhism has remained the Buddhism of the Hinayana system, that is, the "Little Vehicle," a name referring to the way in which the faith offered to convey the believer across the seas of sorrow into the haven of Nirvana. It is the small conveyance, the little vehicle, because the forms of doctrine and worship were plain and few, but exacting, compared with the elaborate schemes and ampler views of the Mahayana system, or the School of the Great Vehicle. The Hinayana was the small road to salvation. It opened the door to the few who could meet the narrow requirements. The Mahayana was the broad road, open to all, aiming to uplift the whole of mankind to the Buddhist salvation and to increase to the highest possible degree the number of ways or means for the obtaining of blessedness. (De Groot, "The Religion of the Chinese,

p. 166.) Some trace the two schools back to Buddha's own teaching, which contained the dual doctrine of a hard and an easy salvation, lessons for beginners and lessons for the more advanced. (Lloyd, "Transactions of The Asiatic Society of Japan," Vol. XII, Part III, p. 343).

It is clear that the more advanced and expanded doctrines of the Mahayana open the wider and more varied methods of salvation. These developments of Buddhism have carried it forward into many forms entirely inconsistent with Gautama's original doctrine, into polytheism and idolatry, into the deification of Buddha himself, into the wildest superstition and into theistic forms which are a good preparation for Christianity. We have theistic, polytheistic, mystical, hierarchical, ceremonial and ritualistic Buddhism,—systems and ideas so contradictory that a hopeful student of Chinese Buddhism, contrasting with the old Buddhism of Gautama the Buddhism of Ashvagosha's "Awakening of Faith," declares that

1. The Old Buddhism was atheistic; the New is theistic.

2. The Old Buddhism trusted in salvation by one's own efforts (Karma); the New trusted in the help of God as well.

3. The Old Buddhism believed in retirement from the evil world; the New believed in living in the world and in saving others as the highest virtue.

4. The Old Buddhism believed in countless transmigrations before the many could be delivered; the New believed in passing into Paradise at once without any rounds of transmigration.

(Richard's translation of Ashvagosha's "The Awakening of Faith," p. 12 f.) Yet all these contradictories pass under the name of Buddhism! It must be confessed, however, that the new Buddhism which Dr. Richard finds in "The Awakening of Faith," though the book was translated into Chinese in the sixth century, has not been the form of Buddhism prevalent in China. Japanese Buddhism has come much nearer to it. "Of the 26,000 Buddhist monks and nuns in Japan," says Dr. Richard, "no less than 17,000 belong to the Pure Land School and the True School, which regard this book as their fountain and origin." ("The Awakening of Faith," p. 5.)

Buddhism in China.

As early as the middle of the third century B. C. Buddhist missionaries visited China, and at once arrayed themselves on the side of the popular animistic superstition and of Taoism, in opposition to Confucianism. For three centuries the Buddhist propaganda met with no success, until, in consequence of a dream of the Emperor Ming Li in the year 61 A. D., an embassy was dispatched to Cashmere and India to bring the religion officially to China, and in consequence Buddhism became the imperial faith. It has never found favor, however, in the eyes of Confucianism, which despises it as superstition, and has again and again, in the history of China, made war upon it. (De Groot, "The Religion of the Chinese," Ch. VII.) But it conciliated Con-

fucianism by its contribution to the ceremonial adornment of ancestor worship, and it combined with Taoism to minister to those religious necessities which Confucianism ignored but could not annul. In consequence, while almost all Chinese are Confucianists in theory, and most of them will declare Buddhism to be heresy, in practice they combine Buddhist rites with the ceremony of ancestor worship, and at weddings and funerals, in times of sickness and emergency, they resort to the Buddhist priests or temples. How far Chinese Buddhism has departed from the Middle Way of Gautama, which rejected on the one hand the pleasures of sense and on the other all trust in ritual and ceremony, and walked between worldliness and superstition, is evidenced by almost every feature of the Chinese religious life,—its ceaseless worldly concern, its grotesque idolatry, and the lurid symbolism of its hells, whose terrors inspire men to righteousness. Confucianism and the Chinese character are responsible for the worldly concern, but the superstition, the sense of abject dependence upon unseen powers, the puerile worship and the nobler conception of deities like Kwan Yin, the goddess of mercy, are the reaction of men's hearts, naturally religious, against the teaching of Gautama that left men without any divine fellowship or help, in the midst of forces whose mystery the Buddhist metaphysics could not dispel. Yet though the type of Buddhism developed in China

influences the mass of the people, nevertheless, as a whole, they have little respect for the Buddhist Church and habitually sneer at the Buddhist priests. The Tai-ping rebels wiped out the system wherever they went; and the present educational reformation in China does not scruple to appropriate the temples and their revenues for the purposes of the new schools. Beal sums up the moral and social effect of Buddhism upon the Chinese people by saying, "Whilst it has not answered any great end in raising the religious tone of the masses of the people, it has certainly tended to promote a love of morality, and a healthy state of society, by guarding it against vice or profligacy; and it has helped to raise the mind to a love of the beautiful in nature, and assisted in the advancement of art and literature. . . . It did nothing, however, to promote the knowledge of the true God, nor has it supplied any substitute for the worship of Shang-ti, the lord and maker of the world; and what it has given in lieu of this, viz., a somewhat meaningless spiritualism, will hardly compensate for the loss of the great thought of a 'supreme, personal Ruler' directing and governing the world." (Beal, "Buddhism in China," pp. 259, 254. Nevius, "China and the Chinese," Ch. VII, VIII.)

In Japan.

Buddhism has reached somewhat worthier developments in Japan. It came thither by way of Korea in the sixth century. "Introduced at an

opportune moment," says Professor Takakusu in the chapter on Buddhism in Count Okuma's "Fifty Years of New Japan," "Buddhism was welcomed by all classes, and the majority of the people soon became its adherents. It is needless to say how powerful was its influence over the formation of beliefs and moral principles; and this influence extended to politics, education, literature, industry, and art; in fact, there was nothing that was not impregnated with Buddhism, or influenced by its priests. In other words, the ancient civilization of Japan owed its rise to Buddhism. There is one strange fact connected with the introduction of the religion into Japan which is worthy of notice; namely, that, whilst on the Continent the original spirit of Buddhism was forgotten, and its adherents clung to a corrupt form, as soon as it was brought into Japan it underwent a refining process. The corrupt forms were rejected, and only that which seemed to the Japanese pure and good was retained, to be remodeled, as it were, and formed into the Buddhism of Japan. It was not, therefore, a mere transplanting of the Buddhism of India, China, Annam, or of Korea, but a new and distinct form of religion. It was through this that Japan happily escaped from being poisoned by the unhealthy forms prevalent on the Continent." ("Fifty Years of New Japan," Vol. II, p. 65 f.)

Shintoism.

Buddhism had to gain its place, however, in conflict with Shintoism, the indigenous cult, akin

to the ancestral worship of China. The word Shinto means the Divine Way, the Way of the Gods. Although based on ancestor worship, it is not an idolatry,—no images appear in its temples. It cultivates the idea of purity, or rather cleanliness. It practices prayer and, in a sense, sacrifice. It is, above all, the religion of loyalty.

The central conception of Shinto is expressed by the word kami, which is a comprehensive term applicable to anything which is high, or above oneself, whether deity or emperor or feudal chief. It can even denote elevation in space, as a mountain top or the hair on the head.

In practice, Shinto is the organized expression of Japanese patriotism. The emperor is *the* kami. Japan is the Holy Land. "The Kami's will is the Emperor's will," is a maxim dear to the heart of the Japanese. The effect is that the government of Japan is regarded as a theocracy, and reverence is inculcated as the proper attitude of the mind of the individual in relation to the State.

This reverence extends to the family. Indeed it may be said to extend from the family to the State. In social life the individual is nothing, the family is everything; and the State is the national, all-inclusive family, with the emperor at its head. Thus the principle which teaches reverence to parents and ancestors, exalts the emperor above all.

As a cult, Shinto takes shape in ceremonial and in poetical liturgies which are chanted by the priests. It is indeed a system of national ceremonial, and is so regarded by the Japanese. It does not now claim to be a religion in the sense in which Buddhism is a religion, and it offers no direct opposition to other religions.

Shinto has no moral code. The one principle of this kind which it emphasizes is that of Makoto (Truth). Out of this principle developed the system of knightly honor called Bushido.

"Shinto," writes Baron Kéiroku Tsuzuki, "is a crystallized system of rites for the veneration of the personalities closely connected with our existence and our national history; in other words, a systematized and complicated form of taking off our hats before the emblems of our ancestors and national heroes." (Report of Commission IV, World Missionary Conference, Edinburgh, Ch. IV.)

Shintoism has in recent years disavowed any religious character; yet there is an esoteric Shintoism which is a practical mysticism, even a god-possession. ("Transactions of the Asiatic Society of Japan," Vol. XXI. Papers by Percival Lowell, "Esoteric Shinto," pp. 106-135, 152-197, 241-270.) And there is a religious eclecticism in Japan to-day which finds a quasi-religious place for Shinto. "In what religion, then, do I believe? I cannot answer that question directly," says Professor Kumé. "I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the kami's eyes, between any of the religions of the civilized world." (Okuma, "Fifty Years of New Japan," Vol. II, p. 41.) Shinto was no satisfaction of

the religious needs of Japan in the sixth century, and Buddhism found its way to the nation's heart.

In Japan the religion underwent a varied development. On the one hand its usages were adapted to the comprehension of the multitude in symbols and parables and allegories. Falsehood and superstition and charms and debasing rites came into the religion. But on the other hand earnest men who saw the impossibility of salvation through philosophy and asceticism and meditation found a means of salvation by faith. (Knox, "The Development of Religion in Japan," p. 192 f. For illustration, see "The Monist," January, 1894. Article by Z. Ashitsu, "The Fundamental Teachings of Buddhism.") Between these extremes twelve sects of Buddhism arose, and so wide was the variance of most of these from Buddha's doctrine, as was the case in China as well, that judged by their teachings, Buddha himself was not a Buddhist. Here again, however, we must beware of judging too harshly. Have there not been developments of Christianity in which Jesus would not recognize His religion?

Japan Dissatisfied with Buddhism.

Japan, impelled by its racial appetite for improvement, has never been satisfied with any form of Buddhism. The old systems have a powerful hold upon the nation that is not yet relaxed, but they are undergoing to-day a deep transformation, and a new Buddhism is taking

form which is ethical and eclectic (see "The New Buddhism," "The Japan Daily Mail," March 31, 1892), while increasing numbers of the educated men are turning away from the ancient religions altogether. The religious appeal of Japan may be set forth in four random but typical quotations:—

1. Editorial in "The Japan Times," September 3, 1910: "Whatever pretension Buddhism may set forth in other directions, it certainly and absolutely has no claim to make in this particular respect; that is, in the work of the moral, intellectual and social elevation of new Japan."

2. Editorial in "The Seoul Press," August 17, 1910: "We believe few will contradict us when we say that Buddhism is on the wane, and provided that everything goes on as it is going now, is doomed to perish, sooner or later, in the Island Empire. . . . In fact the nation as a whole regards Buddhism with cold indifference. . . . To cut it short, Buddhism is dying in Japan, and scarcely holds its place as a religion in the minds of the Japanese younger men. It is not a power having great influence in the shaping of their moral character."

3. Kanzo Uchimura's "An Anglo-Japanese Conversation on Japanese Men and Things": "They say Buddhism is the most philosophical religion in the world; do you think so too?"

"Yes, if by 'philosophical' you mean 'metaphysical.' No religion has so many loopholes in

its philosophical system as Buddhism. Indeed, it seems to be the sum total of all religions. The fact that there is everything in it may prove that there is nothing in it."

"But you cannot deny the great good it has done to our country."

"Yes, it has done much good, and it has done much evil also. It has taught us mercy to the poor and worms, but on the great questions of Liberty and Equality, it has been entirely silent. Buddhism makes a recluse, but not a hero and patriot." (P. 91 f.)

4. Count Okuma at the Jubilee of Protestant Missions in Japan, October, 1909: "To be sure, Japan had her religions, and Buddhism prospered greatly; but this prosperity was largely through political means. Now this creed has been practically rejected by the better classes, who, being spiritually thirsty, have nothing to drink." ("The Japan Daily Mail," October 9, 1909.)

There is a Living Water which can quench this thirst, but it is not in Buddhism.

We come, then, at the close to ask what are the contrasts and the points of contact between Christianity and Buddhism.

Contrasts Between Christianity and Buddhism.

The Contrasts. Gautama's doctrine and the doctrine of philosophical Buddhism denies God. There is accordingly no sin in the Christian conception of the word. It also denies the human soul. Without sin to be saved from, or God to be saved by and to, or a soul to be saved at all,

there is, in the Christian sense, no salvation. The Buddhist Catechism summarizes the difference between the two religions:—

What is the principal difference between Buddhism and other religions?

Buddhism teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world order and just retribution, carried out with necessity by reason of the laws of nature and of our own being; continued existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation at which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of one's own faculties without prayers, sacrifices, penances, and ceremonies, without ordained priests, without the mediation of saints, and without divine grace.

But there are more differences than these. Sir Monier Williams draws out the list in his last lecture on Buddhism:—

According to Christianity: Fight and overcome the world.

According to Buddhism: Shun the world, and withdraw from it.

According to Christianity: Expect a new earth when the present earth is destroyed; a world renewed and perfected; a purified world in which righteousness is to dwell forever.

According to Buddhism: Expect a never-ending succession of evil worlds forever coming into existence, developing, decaying, perishing, and reviving, and all equally full of everlasting misery, disappointment, illusion, change and transmutation.

JAPAN—GUARDS OF TEMPLE GATES

According to Christianity, bodily existence is subject to only one transformation.

According to Buddhism, bodily existence is continued in six conditions, through countless bodies of men, animals, demons, ghosts, and dwellers in various hells and heavens; and that, too, without any progressive development, but in a constant jumble of metamorphoses and transmutations.

Christianity teaches that a life in heaven can never be followed by a fall to a lower state.

Buddhism teaches that a life in a higher heaven may be succeeded by a life in a lower heaven, or even by a life on earth or in one of the hells.

According to Christianity, the body of man may be the abode of the Holy Spirit of God.

According to Buddhism, the body, whether of men or of higher beings, can never be the abode of anything but evil.

According to Christianity: Present your bodies as living sacrifices, holy, acceptable to God, and expect a change to glorified bodies hereafter.

According to Buddhism: Look to final deliverance from all bodily life, present and to come, as the greatest of all blessings, highest of all boons, and loftiest of all aims.

According to Christianity, a man's body can never be changed into the body of a beast, or bird, or insect, or loathsome vermin.

According to Buddhism, a man, and even a god, may become an animal of any kind, and even the most loathsome vermin may again become a man or a god.

According to Christianity: Stray not from God's ways; offend not against his holy laws.

According to Buddhism: Stray not from the eightfold path of the perfect man, and offend not against yourself and the law of the perfect man.

According to Christianity: Work the works of God while it is day.

According to Buddhism: Beware of action, as causing rebirth, and aim at inaction, indifference, and apathy, as the highest of all states. ("Buddhism," p. 559 f.)

Buddha offered men no help. Each man must do everything for himself, working out his own salvation in fear and trembling or in joy and confidence, but preferably with no feelings whatever, knowing that God was not working in him or for him, and that there was indeed no God at all. Buddhism is a religion of unselfishness, but it is not a religion of service. It lacks the idea of duty either to God or to men. "From first to last the sacred books are terribly consistent in failing to recognize any sort of 'obligation.' . . . (The Buddhist) has no aim in life except to escape from it." (Copleston, "Buddhism," p. 150 f.) This is the radical defect of Buddhism. Its idea of self-abnegation sprang not "from a lively conviction of the impermanency and unreality of the world of sense, not from that aspiration after communing with a being of perfectly unselfish goodness, which kindled the genius of Plato and forms the deep root of Christian morality. Unconsciously impressed by the grandeur of the life of the universe as something boundless, permanent and absolute, the founder of Buddhism had nothing but contempt for the individual personal life as something narrow, transitory and finite. He enjoined absolute unselfishness, not because selfishness appeared to

him mean and demeaning in itself, not because he recognized unselfishness as something noble and ennobling in itself, but because all individuality, all personal life, was utterly worthless to his mind. He wished men to sink in themselves, not that they might thereby rise in God, but simply because he conceived existence to be in itself an absolute evil and the source of all misery." (Eitel, "Three Lectures on Buddhism," p. 79.)

Cut off then from the true joy of life's struggle for character as an agency for work, and from the active help of a living and loving God, Buddhism lacks the power which Christianity possesses. Mr. Iwahashi is a Christian evangelist at Gobo, Japan. In 1907 the devout Buddhists of Gobo, desiring to check the spread of Christianity, sent for the famous priest Shaku Soyen, who was one of the representatives of the Japanese Buddhists at the World's Parliament of Religions, at Chicago, in 1893. Mr. Iwahashi was at one time a student under him. When he came to Gobo, where Mr. Iwahashi is at work, Mr. Iwahashi called to pay his respects. Shaku asked Mr. Iwahashi what he was doing. He said, "I have now become a Christian and am preaching Jesus." Shaku replied, "The Christian religion is a religion that has a power over the lives of men that I long to see in our Buddhism."

The Points of Contact. First of all, Buddhism

Points of Contact Between Christianity and Buddhism.

rested on the foundation of some great truths which we joyfully recognize as Christian, which, however confused in later developments, have never been lost, and which in some of the modifications which the religion has undergone have been enriched and drawn nearer still to the truths of Christianity. It began with the recognition of the evil and limitation of life as our mortal inheritance, and the assertion of a nobler and freer destiny for man. It insisted on the vital relation of conduct to character and of character to man's destiny. "It pointed out in the strongest terms the impermanency and hollowness of everything earthly. It exhorted its devotees to extend love and charity to man and beast. It marked selfishness, lust and passion as the chief enemies of human happiness. It pointed out the superiority of the inward life over outward existence. It taught its adherents to look away from earthly sensual objects to regions invisible, and inspired them—at least to a certain extent—with hopes of immortality." (Eitel, "Three Lectures on Buddhism," p. 94 f.) All this was in the Buddhism of Gautama. Latent there, also, lay that discovery of man's impotence to achieve alone his own character and destiny to which Buddhism later came. Gautama claimed that he himself had attained, but the whole subsequent history of Buddhism has been a search for supplements, such supplements as are found in their adequacy only in Christianity.

And it is in the later developments that the chief points of contact with Christianity are found. Buddhism, in these developments, abandoned its atheism and, "most wonderful of all, raised the denier of God's existence to the throne of the Supreme." ("The Chinese Recorder," May, 1889. Article by W. A. P. Martin, "Is Buddhism a Preparation for Christianity?" p. 196.) In the Saddharma Pundarika, Sakyamuni is the fullness of God. "He, begotten before all worlds, is the sum total of all that is divine or that is worshiped in the whole universe. He is the sole Lord that claims allegiance; the other Buddhas, the Gods, and the Saints, are but partial emanations of the One Divine Essence which has become Human in Sakyamuni." (Lloyd, "Wheat Among the Tares," p. 94.) In the Shin Shu sect of Japanese Buddhism, the transformed faith of Gautama either is or is like a new Asiatic version of central Christian truth. The essence of this teaching is the doctrine of the Saving Vow of Amida, which forms the faith of the most religious portion of the Japanese nation.

Amida is the One Buddha, a Being of infinite life and light, without beginning of life or end of days. Countless ages ago he, out of his mercy, became man,—his Japanese name being Hozo Biku,—and in his human form and for man undertook austerities and penances until he was able as man to return to that glorified state from which he had descended. But, before returning, he registered a vow not to accept his glory until he had worked out a way of salvation for mankind—an easy way, which should not depend on man's individual

exertions. Having made his vow, he established a Paradise, and decreed that faith in his name and vow should suffice to enable the greatest sinner to enter and be saved. . . . Amida has a spiritual son, Avalokitesvara, incarnate again and again, on errands of mercy from his Father—as Sakyamuni, for instance, and again as Christ (as many a Buddhist will acknowledge)—in divers forms and persons. He has an attendant, Seishi, in whom resides his wisdom, and the three form a Trinity whom the Amidaist will recognize as claiming his worship.

"Be its origin what it will, here is a faith so wonderfully like Christianity that it is difficult to resist the inference that it was, in the Divine Providence, intended as a *praeparatio evangelica* for the gospel in Japan. It is theological,—it recognizes man as a sinner, it preaches the gospel to the poor, and it has a salvation by Faith in a Saviour who has done everything for the soul." (Report of Commission IV, World Missionary Conference, Edinburgh, Ch. IV.) Most missionaries feel that these resemblances may be pressed too far. Dr. Imbrie and Dr. Ibuka suggest the warning that "the gods of Buddhism are all purely subjective creations of the mind, as subjective as the angels of Gnosticism; mere personifications or apotheoses of what is craved for by the heart of Buddhism. In Christ God has revealed Himself in history. Amida is only a cry for light; Christ *is* the light of the world." Further, they add, "At times in Buddhism it seems as if pantheism were giving way to theism. Amida, Kwannon, and many others are conceived

of as persons. But the conception of supernatural beings called gods falls far short of the conception of the infinite, eternal, unchangeable God which is vital to Christianity, and without which any religion is anti-Christian. If there are those who hope to discover in Shintoism or Buddhism much that is comparable with what is found in Judaism as points of contact with, or preparation for, Christianity, they will be disappointed; and if there are any who think to find in the non-Christian religions of the world great truths that will complement Christianity, they will not find them in Japan." (Report of Commission IV, World Missionary Conference, Edinburgh, Ch. IV.)

The great point of contact with Buddhism is in the human needs which it discovers but cannot satisfy. (1) Buddhism tells men of no god or of many gods. Men cannot rest in this. Christianity satisfies them with God. As one Japanese said, "The first thing that attracted me to Christianity was the grandeur of the Christian conception of God—Infinite, Eternal, and yet Personal. That led me to think more and more of Christianity, and Christ was Master of my heart before I knew it." Kanzo Uchimura, in his "Diary of a Japanese Convert," tells us how this truth delivered him. "I was taught that there was but One God in the Universe, and not many—over-eight millions, as I had formerly believed. The Christian monotheism laid its axe to the root of all my superstitions. All the vows I had made,

and the manifold forms of worship with which I had been attempting to appease my angry gods could now be dispensed with by owning this One God; and my reason and conscience responded 'yea!' One God, and not many, was indeed glad tidings to my little soul." (2) Buddhism gives men an ethical ideal, but it is inadequate. They needs must recognize the higher when they see it. "I studied Christianity for the sake of finding fault with it," said a priest of the Ikko Shin sect. "After a thorough study of Christ, I have not been able to find a single fault, but Christ has pointed out a thousand faults in me, and now I want to dedicate myself to Him for my whole life." (3) Buddha tells men of life's weary burden and offers them the hope of death. But the burden is not lifted, and death is but dreary cheer. Christ speaks and His word answers every need:—

Come unto me and I will give you rest.

I am come that ye may have life and that ye may have it abundantly.

If any man thirst, let him come unto Me and drink.

BIBLE READING.

First chapter of Ephesians.

QUESTIONS

What are the special reasons for Western interest in Buddhism?

Is Buddhism properly a religion? Can a religion exist without a belief in God?

How did Buddhism arise?

Who are the Jains?

Narrate the life of Gautama.

Describe the missionary extension of Buddhism.

What are the sacred books of Buddhism?

What was Buddha's doctrine? What were the Four Noble Truths? What was the Noble Eightfold Path?

Was Buddha an atheist and a materialist?

What is Karma? What is Nirvana?

Describe the ethics of Buddhism and give its Ten Commandments.

Describe the priesthood.

What were the great weaknesses of Buddhism?

Give some account of the division and development of Buddhism.

Give some account of Buddhism in China and Japan.

Describe Shintoism.

What are the contrasts between Buddhism and Christianity?

What the points of contact?

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CHAPTER III.

ANIMISM, CONFUCIANISM AND TAOISM

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ANIMISM, CONFUCIANISM AND TAOISM

It may seem incongruous, at first thought, to group together the religion of the primitive mind, of the lowest races, which we call animism, and the sober political philosophy of the Chinese. In the case of the animist, or spirit worshiper, all life is peopled with unseen, supernatural forms which must be dealt with. In the case of the Chinese, it has been often supposed, the unseen world is of small interest. The attitude of Confucius is assumed to represent the Chinese mind of all the centuries, and especially its materialistic cast to-day. "Extraordinary things," we are told of Confucius in the Analects, "feats of strength, states of disorder, and spiritual beings he did not like to talk about." The Analects tell us, also, that "Ke Loo asked about serving the spirits of the dead, and the master said, 'While you are not able to serve men, how can you serve spirits?' The disciple added, 'I venture to ask about death,' and he was answered, 'While you do not know life, how can you know about death.'" (Legge, "The Life and Teachings of Confucius," p. 101.) "To give one's self earnestly," said Confucius, "to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called

wisdom." (P. 102.) In this view of the Chinese it has been said that they are a people without religion. "This people," said Dr. Fairbairn, "has a so attenuated religious faculty or genius that it can hardly be said ever to have known religion." ("Studies in the Philosophy of Religion and History," p. 310.)

The Chinese a Religious People.

On the other hand, it may be fairly argued that the Chinese are and have always been a very religious people. "I, from my observations," wrote Ernst Faber, an old Rhenish missionary and one of the ablest students of Chinese thought, "feel inclined to maintain that the Chinese belong perhaps to the most religious people (Acts xvii, 22, original) of the world. Only we must not look for any symptoms of religion similar to those to which we are accustomed in Christian lands. There are, however, comparatively more temples and altars, more idols and more religious practices in China than in almost all other countries. The whole public and private life is impregnated by religious observations; we see every important action of the government, as well as almost every movement in private life, inaugurated by different religious rites." (Faber, "Introduction to the Science of Chinese Religion," p. 8 f.)

How profound the religious spirit of the Chinese is, and indeed how indestructible is the religious instinct in humanity, we may learn from the fact that Confucianism, with its practi-

cally naturalistic or agnostic influence, has not been able to extirpate it. Beneath and back of Confucianism lies the deep and ancient religious mind of China. As the Hon. Pung Kwang Yu said in his paper on Confucianism at the Parliament of Religions:—

> There are some Western scholars who say that the system of doctrines of Confucius cannot properly be called a religion, and there are others who say that China has no religion of her own. That the ethical systems of Confucius cannot be called a religion may be admitted without fear of contradiction, but that China has no religion of her own must be taken as not well founded in fact. . . . There were priests in China as far back as the time of Hwang Ti. Among the official titles of ancient times were the Grand Dispenser, the Grand Administrator, Grand Historiographer, the Grand Hierarch, the Grand Scholar, and the Grand Diviner. These were the six ministers that composed the Grand Council of State. The Grand Hierarch was the head of the priesthood. "In ancient times," say the traditions of Tsoh, "there were persons who were known by their singleness of heart; who were dignified in bearing and upright in life; whose understandings were such as to enable them to get at the inner meaning of things above and things below; whose wisdom shed light far and wide, whose sight was so clear that things appeared to them as if illumined by a strong light; and whose hearing was so acute that they could detect the faintest sound. Upon such the Divine Spirit often descended. . . . A form of religion was practiced in China not only long before the appearance of the Confucian school, but also long before the appearance of any of the great religious founders who formulated the grand systems of religious belief. ("Report of Parliament of Religions," Vol. 1, p. 378 f.)

China's Primitive Religion.

In this ancient religion of China which preceded Confucianism and Taoism and Buddhism, and which underlies them all to-day and finds expression through them in spite of its logical discord with the views of Confucius and Lao-tsze and Buddha, there were two elements, one an elementary monotheism and the other a crude animism. And it is this primitive animism still dominating the Chinese mind which makes it appropriate to group animism with the religions of China, and not only appropriate but necessary, if we are to understand the religious mind of China. This is the view of the latest and best students of China's religions. As Professor DeGroot says:—

> The primeval form of the religion of the Chinese, and its very core to this day, is Animism. It is then the same element which is also found to be the root, the central nerve, of many primeval religions, the same even which eminent thinkers of our time, as Herbert Spencer, have put in the foreground of their systems as the beginning of all human religion of whatever kind.
>
> In China it is based on an implicit belief in the animation of the universe, and of every being or thing which exists in it. The oldest and holiest books of the empire teach that the universe consists of two souls or breaths, called Yang and Yin, the Yang representing light, warmth, productivity, and life, also the heavens from which all these good things emanate; and the Yin being associated with darkness, cold, death and the earth. The Yang is subdivided into an indefinite number of good souls or spirits, called shen, the Yin into particles or evil spirits, called kwei, specters; it is these shen and kwei which animate every being and every

China—One of the Gods of the Chinese

thing. It is they also which constitute the soul of man. His shen, also called hwun, immaterial, ethereal, like heaven itself from which it emanates, constitutes his intellect and the finer parts of his character, his virtues; while his kwei, or poh, is thought to represent his less refined qualities, his passions, vices, they being borrowed from material earth. Birth consists in an infusion of these souls; death in their departure, the shen returning to the Yang or heaven, the kwei to the Yin or earth.

Thus man is an intrinsic part of the universe, a microcosmos, born from the macrocosmos spontaneously. But why should man alone be endowed by the universe with a dual soul? Every animal, every plant, even every object which we are wont to call a dead object, has received from the universe the souls which constitute its life, and which may confer blessing on man or may harm him. A shen in fact, being a part of the Yang or the beatific half of the universe, is generally considered to be a good spirit or god; a kwei, however, belonging to the Yin or other half, is, as a rule, a spirit of evil, we should say a devil, specter, demon. There is no good in nature but that which comes from the shen or gods; no evil but that which the kwei cause or inflict.

With these dogmata before us, may we not say that the main base of the Chinese system of religion is a Universalistic Animism? The universe being in all its parts crowded with shen and kwei, that system is, moreover, thoroughly polytheistic and polydemonistic. The gods are such shen as animate heaven, sun, moon, the stars, wind, rain, clouds, thunder, fire, the earth, seas, mountains, rivers, rocks, stones, animals, plants, things —in particular also the souls of deceased men. And as to the demon world, nowhere under heaven is it so populous as in China. Kwei swarm everywhere, in numbers inestimable. . . .

The shen thus being gods from whom good proceeds, and the kwei being specters by whom evil is wrought, the conclusion is that Chinese religion must be conceived as a system aiming at the propitiation of the aforesaid gods, in order to prevail upon them to prevent the devils from doing harm to man. (DeGroot, "The Religion of the Chinese," pp. 3-5, 33.)

Animism.

All this, as Professor DeGroot points out, is just primitive animism, the religion of all the primitive peoples, the African tribes, the natives of the East Indies, the aboriginal races of Burma, such as the Karens, and of the Lao people; and it is the religion of the Koreans, on whom Buddhism laid but a slight and temporary hold, and whose type of national character resisted the formalizing influence of Confucianism. Herr Warneck has given a vivid and careful account of this phase of religion in his account of his observations among the Battak people in Borneo, in "The Living Christ and Dying Heathenism." Dr. Nassau has described it out of an even longer experience among the tribes of Africa in "Fetichism in West Africa." And it has been generally treated in Brinton's "Religions of Primitive Peoples" and Tylor's "Primitive Culture." "The theory of Animism," writes Tylor, "divides into two great dogmas: first, concerning souls of individual creatures, capable of continued existence after the death or destruction of the body; second, concerning other spirits, upward to the rank of powerful deities." ("Primitive Culture," p. 426.) "Animism," says Herr War-

neck, "is a form of paganism based on the worship of souls. Men, animals and plants are supposed to have souls; and their worship, as well as that of deceased spirits, especially ancestral spirits, is the essence of a religion which probably is a factor in all heathen religions." (Report of Commission IV, World Missionary Conference, Ch. II.)

"The belief in spiritual beings," says Dr. Nassau, "opens an immense vista of the purely superstitious side of the theology of Bantu African religion. All the air and the future is peopled with a large and indefinite company of these beings. The attitude of the Creator (Anyambe) toward the human race and the lower animals being that of indifference or of positive severity in having allowed evils to exist, and His indifference making Him almost inexorable, cause effort in the line of worship to be therefore directed only to those spirits who, though they are all probably malevolent, may be influenced and made benevolent." (Nassau, "Fetichism in West Africa," p. 50.)

Animism a Religion of Fear.

This is the central element in all animistic religion. Men are afraid. Their great aim is to placate the evil spirits. All life is shadowed by this dread. Bishop Cameron of Cape Town says, "The religion of the heathen Kaffirs is entirely traditional and based on fear." "The Zulu," says Archdeacon Johnson, "has probably no conception of spiritual consolation. His

actions are dictated by the desire to escape anything more unpleasant than that which has already befallen him." And Herr Warneck says, "Fear is characteristic of this religion. But this fear is real, and so are the efforts of the heathen to banish the spirits or to appease them by sacrifices, even to deceive them if possible. About all this they are pathetically in earnest, for fear of unknown powers is the greatest reality, the leading motive of the heathen's religious life."

"The animistic heathen," the same writer says in "The Living Christ and Dying Heathenism," "are not only in error; they are slaves. Fear in various forms tyrannizes over the animist in every situation of life. The vision of the world in which his religiousness is rooted is extremely dark. Even his own soul is a hostile power against which he must be ever on his guard. It is fond of leaving him; it allows itself to be enticed away from him. . . . The souls of relatives are easily wounded; and woe to him who even unintentionally offends them. Primitive man has to wind his way amid the throng of the souls of the people around him, and must continually bargain or fight with invisible and sinister powers. To that must be added fear of the dead, of demons, of the thousand spirits of earth, air, water, mountains and trees. The Battak is like a man driven in a frenzied pursuit round and round. Ghosts of the most diverse kinds lurk in house and village; in the field they

endanger the produce of labor; in the forest they terrify the woodcutter; in the bush they hunt the wanderer. From them come diseases, madness, death of cattle, famine. Malicious demons surround women during pregnancy and at confinement; they lie in wait for the child from the day of its birth; they swarm round the houses at night; they spy through the chinks of the walls for their helpless victims. The dead friend and brother becomes an enemy, and his coffin and grave are the abode of terror. It is fear that occasions the worship of the departed. Fear is the moving power of animistic religion, in Asia as in Africa."

And of Spiritual Poverty.

And it is not only fear that at once produces and is produced by animism. It breeds witchcraft, sorcery, demonology, and in Africa it has led to cannibalism and depopulation. And its whole ideal of religion, in spite of its apparent spiritualization of the universe, is earthly and sensuous. The worshiper is worshiping with no confession, no love, rarely any thanksgiving, beings whom he fears as capable of harming him in his material interests, and what he is seeking is not something religious, but some material good. As Dr. Nassau says:—

> The being to whom he appeals is not God. True, he does not deny that He is; if asked, he will acknowledge His existence. But that is all. Very rarely, and only in extreme emergencies, does he make an appeal to Him; for he thinks God so far off, so inaccessible, so indifferent to human woes and wants, that a petition to

Him would be almost in vain. He therefore turns to some one of the mass of spirits which he believes to be ever near and observant of human affairs, in which, as former human beings, some of them once had part.

As to the character of the salvation sought, it is not spiritual; it is a purely physical salvation. A sense of moral and spiritual need is lost sight of, although not eliminated. This is an index of the distance the negro has traveled away from Jehovah before he finally reached the position of placing his trust in a fetich. By just so much as he seems to himself living in a world crowded with unseen but powerful spiritual beings (with whom what a Christian calls "sin" has no reprehensible moral quality), by just so much he seems to have lost sight of his own soul and its moral necessities.

The future is so vague that in the thought of most tribes it contains neither heaven nor hell; there is no certain reward or rest for goodness, nor positive punishment for badness. The future life is to each native largely a reproduction, on shadowy and intangible lines, of the works and interests and passions of this earthly life. In his present life, with its savagery and oppression and dominance of selfish greed and right of might, goodness has no reward. It is badness which in his personal experience makes the largest gains. From this point of view, while some acts are indeed called "good" and some "bad" (conscience proving its simple existence by the use of these words in the record of language), yet conscience is not much troubled by its possessor's badness. There is little sense of the sinfulness of sin. There is only fear of possible human injury by human or subsidized spiritual enemies. This is all the salvation that is sought. (Nassau, "Fetichism in West Africa," p. 77 f.)

The Gospel a Message of Joy and Freedom.

It is to these animistic peoples that the gospel comes as a mighty revelation and deliverance. It unifies the world to them with its doctrine of one God. It delivers them who were all their lifetime subject to bondage, by showing them that this God is both power and love. "The message of a living God," says Warneck, "in contrast to the animistic deities who live a self-centered life in heaven, strikes the heathen's heart. It is thought a sweet message that God does not live in unapproachable retirement, but is a loving and acting One, dealing with men, blessing or punishing them. His omnipotence proved throughout in face of human distress and demoniac power wins the heathen's heart, and invites him to try this great and good God's help. Soon he will try to come in contact with God through prayer, and then rejoices, childlike, when he finds himself heard. Such experience overthrows superstition and fear. This immediate, natural relation to the almighty, personal God, is one of the loveliest experiences observed in animistic heathen, and is not uncommon." (Report of Commission IV, World Missionary Conference, Ch. II.)

No peoples of the world make a stronger appeal to the heart of the Christian Church today than the animistic people. And no people are readier to respond to the gospel. Without God and without hope in the world, at the mercy of evil spirits and of their own sorcerers, dwelling

among a thousand terrors, the arrows of demons, shot at night, and the pestilence of unseen foes that creeps at noonday, poor and made poorer by the ruinous exactions of their superstitions,— these are those in bondage whom the gospel would set free; these are the eyes that are blinded, which the gospel would open to the Light that would be the Light of all the World.

It is this animism which ruled the popular mind of China before Confucius arose, which in Chinese form rules it now in spite of Confucius, and which completely transformed the original philosophy of Lao-tsze until his system became a great mass of polydemonistic, polytheistic superstition.

Primitive Monotheism in China.

But there was also in the ancient Chinese religion, and there is in Chinese religion to-day, a far nobler element. A multitude of spirits roamed about the world, evil spirits causing all evil. Natural objects were inhabited by spirits and worshiped. There were sacrifices and exorcisms and oracles. But over all this there were gods, and over all gods was the superior power called Heaven, the Supreme Ruler, Shang-ti, or God. The spirits of cloud and rain and wind were ministers assisting Shang-ti. In the prayers found in the "Statutes of the Ming Dynasty" (1368-1642 B. C.) we read: "It is yours, O spirits, with your Heaven-conferred powers, and nurturing influences, each to preside as guardian over one district, as ministers assisting the great

Worker and Transformer, and thus the people enjoy your meritorious services." Legge contends that the early religion was a true primitive monotheism, "that there had grown up round it an inferior worship of multitudinous spirits; that this inferior worship was not a nature worship, and that it was subordinate to the homage due to God." It is impossible now to determine how strong the popular animism was, and how pure the primitive monotheism. When looking back we first find any standing ground in the history, we perceive that the worship of Heaven, of the superior ruler, was the annual function of the sovereign of China, acting for himself and as the representative of his people, that the worship of the spirits of ancestors was a part of the state ceremonial, but that in this the whole people shared, reverencing their forefathers as among the immortal spiritual beings, and that while the idea of a supreme controlling Providence was in the background of the people's mind, their practical daily religion was a worship of spirits, and a propitiation of demons and of spiritualized natural forces.

Confucius.

This was the religious mind of China when Confucius came. The simple facts of the great teacher's life can be briefly told. He was born in 551 B. C. in what is now the Province of Shantung. In Chinese his name is not Confucius, but Kung-foo-tsze. His family traced its lineage back to the twenty-eighth century B. C. to the

mythical Hwang Ti. His father was an able and prominent officer, over seventy years of age when his son was born. He died when his son was three years old, and his mother brought him up in a hard struggle with poverty, a school whose lessons he learned thoroughly. "When I was young," he said later when people were surprised at the many things he could do, "my condition was low, and I acquired my ability in many things." His favorite boyhood play was in arranging sacrificial vessels and in ceremonial posturing. He was married at the age of nineteen, and his only son, Li, was born the next year. We find him now in charge of some public stores of grain, and two years later he begins teaching, not boys, but young men who wished to know the history and doctrines of the great past which shone before Confucius as the Golden Age. For ten years or more he continued this teaching, pursuing, also, his own researches into antiquity, and studying music, of which he was fond, and to which he assigned an important place in the education of individuals and the order and improvement of the State. By this time men began to realize that a great mind had come among them, and in 517 B. C. one of the chief ministers of the State of Lu, where he lived, ordered his son to be placed in Confucius' school. He now visited the capital of the kingdom, and his fame was greatly increased. Returning to his own state, great disorder broke out,

and it was some sixteen years before tranquility was restored and he became magistrate of Chung-tu. After a wonderful success there in reforming the manners of the people, by methods which attracted the attention of the government, he was made Minister of Works and of Crime, and soon reformed the whole state. We are told, "He strengthened the ruling house, and weakened the ministers and chiefs. A transforming government went abroad. Dishonesty and dissoluteness were ashamed, and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Strangers came in crowds from other states." He became the ideal of the people. But the prosperity of Lu aroused the envy of other states, and one of them broke down the influence of Confucius by sending a present of beautiful women and fine horses to the Prince of Lu, who turned from the cold virtue of the Sage to these warm pleasures. Confucius and his doctrines were neglected, and unwillingly and hoping for recall he went away.

For thirteen years Confucius and his disciples wandered from state to state looking for a ruler who would appreciate and accept the counsels of the philosopher, but in vain. He bore his disappointments—all the keener because they contradicted his philosophy—with patience and noble faith in the ultimate triumph of truth. When his disciples were alarmed at the attack of a mob upon them, he calmly said, "After the death of

King Wan, was not the cause of letters and truth lodged in me? If heaven had wished to let this cause perish, I should not have got such a relation to it. While heaven does not let the cause of truth perish, what can the men of K'wang do to me?" In the same way, on another occasion, when they were attacked by a band employed by a malicious officer called Hwan T'ui, Confucius observed, "Heaven has produced the virtue that is in me; what can Hwan T'ui do to me?"

When one of his disciples hesitated to describe his master to a ruler who had asked about him, Confucius said, "Why did you not say that I am simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?"

After many hardships and bitter experiences, Confucius returned in 483 B. C. to Lu for the last five years of his life. He was treated respectfully, but held no public office. He gave himself to completing his literary work, and then in 478 B. C., at the age of seventy-two he passed away.

> "The great mountain must crumble;
> The strong beam must break;
> And the wise man wither away like a plant,"

were the oft quoted words which he said to himself the morning his last illness began. "No intelligent monarch arises," he added to a disciple. "There is no prince in the kingdom who will make me his master. My time has come to die."

Character of Confucius.

Confucius was a true sage, though he disclaimed any such title. He was confident that his philosophy was adequate to meet the needs of society, but to him it was not his own philosophy but only the accumulated wisdom of the past, the principles of the golden age. "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang," was his description of himself. Nowhere did he depart from the language here used, and he resisted every temptation to usurp honors which did not belong to him. Though more deeply versed in the literature of his country than any of his contemporaries, he yet professed himself deficient in knowledge, though deeply enamoured of learning. Though looked upon by his fellow men as a sage, he disclaimed the possession of the qualities of even a "superior man." "I am not virtuous enough," he said, "to be free from anxieties; not wise enough to be free from perplexities; and not bold enough to be free from fear." (Douglas, "Confucianism and Taoism," p. 147.)

He was a poor man, whose hands were clean of all corruption, upright in all personal and public relations, a seeker for truth and a believer in the absolute power of the truth. He does not seem to have been happy in his home relations, and the general stiffness and propriety of his demeanor,—the flower of that ceremonial posturing which he had loved as a boy,—are well illustrated

in the story of his attitude toward his son Li. An inquisitive disciple once asked the boy, "Have you heard any lessons from your father different from what we have all heard?" "No," replied Li; "he was standing alone once when I was passing through the court below with hasty steps and said to me, 'Have you read the Odes?' On my replying, 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.' Another day, in the same place and the same way, he said to me, 'Have you read the rules of Propriety?' On my replying, 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established.' 'I asked one thing,' said the enthusiastic disciple, 'and I have learned three things. I have learnt about the Odes; I have learnt about the rules of Propriety; and I have learnt that the superior man maintains a distant reserve towards his son.' "

Confucius himself realized the moral impotence of his philosophy in the regeneration of character, and even in the normal development of the superior man. "In letters," he said, "I am perhaps equal to other men; but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to. The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and

not being able to change what is not good;—these are the things which occasion me solicitude." There was no glow of piety in the man. (Legge, "Christianity and Confucianism Compared," p. 22.) He evaded all religious enquiry. He discouraged prayer. "My prayers," said he, "were offered up long ago." "What he means," says Pung Kwang Yu, "is that he considers his prayers to consist in living a virtuous life and in constantly obeying the dictates of conscience." Again said Confucius, "He who sins against Heaven has no place to pray." He was not a poet, nor a philosopher in any creative or comprehensive sense. He was a student of tradition and, as he conceived it, a practical politician. He believed in the essential goodness and orderliness of human nature; that men are as naturally good as water is inclined to run down hill; that all they need is example and instruction, and that a right political philosophy embodied in a ruler would reform and perfect society. In spite of the optimism which sprang from such an inadequate philosophy,—a philosophy so inconsistent with the facts of life,—Confucius toward the end began to lose heart. His whole experience belied his fundamental principles. He felt the disappointment of it keenly. "My principles make no progress," said he, "and I,—how shall I be viewed in future ages?"

His Influence.

Future ages answered that question in a way of which Confucius never dreamed. "Never," says

M. Huc, in an exaggeration which has truth in it, "never has it been given to any mortal to exercise during so many centuries so extensive an empire over his fellow creatures." "It is perhaps not too much to say of him," wrote so conservative a missionary as Dr. Nevius, "that the system of ethics and morality which he taught is the purest which has ever originated in the history of the world independent of the divine revelation in the Bible, and that he has exerted a greater influence for good upon our race than any other uninspired sage of antiquity." (Nevius, "China and the Chinese," p. 54.) And most significantly, in the case of Confucius as in the case of Buddha, both of them teachers who deprecated superstition, and who taught men that they were sufficient to themselves with no supernatural aid, the religious heart of man responded by making the teacher himself an object of worship. His example and his books became the determinant factors in Chinese education, and "in the year 1 A. D. there began the practice of conferring, by imperial authority, honorary titles on Confucius, and in the year 57 it was enacted that sacrifices should be offered to him in the government colleges throughout the country. At the present day he is worshiped twice a year on certain days in the middle months of spring and autumn. Then the emperor goes in state to the imperial college in Peking, and performs his homage, and presents the appointed offerings,

before the spirit tablets of Confucius and four of his most famous disciples. These are the words of the principal prayer on the occasion: "On this month of this year, I, the emperor, offer sacrifice to the philosopher K'ung, the ancient Teacher, the perfect Sage, and say, O Teacher, in virtue equal to heaven and earth, whose doctrines embrace the time past and the present, thou didst digest and transmit the six Classics, and didst hand down lessons for all generations! Now in this second month of spring (or autumn) in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I offer sacrifice to thee." (Legge, "The Religions of China," p. 148.) Thus the religious spirit of the Chinese people took its strange revenge on the great secularistic philosopher, and comprehended him in its vast embrace, reaching from the crudest fetichism through spirit, sage and god to high heaven and the Supreme Ruler of all.

His Belief in Heaven.

And yet it is not quite adequate to call Confucius a secularistic philosopher. He believed in Providence, and drew the sanctions of heaven over his entire political philosophy. But his whole conception had to do with a human governmental organization.

His "idea of the Chinese Empire, his 'All under heaven,' was a visible heaven on earth, the emperor, the only son of heaven, holding, as such, power and dominion over all the earth as his indisputable right. His imperial laws were

heavenly laws, like the laws of nature inalterable; every transgression causing evil consequences, even in nature. A return into the right path restores the perturbed harmony. The foreign treaties, forcing on China the acknowledgment of other independent states as equal if not superior to China, crushes this fundamental doctrine of Confucianism.

"Ancient religion was simply continued, but made subordinate to the government of the state. The emperor as son of heaven is subject only to heaven; all gods and spirits are subject to him, are rewarded and punished, promoted or degraded by the emperor and his mandarins in accordance with their rank. This peculiarity has become very prominent in Modern Confucianism.

"As the Chinese Empire is regarded as a visible heavenly kingdom on earth, so the invisible world corresponds exactly to every Chinese institution, even in its smallest details. There is one highest ruler in heaven corresponding to the emperor on earth; under Him are innumerable gods of all degrees, rulers of states or large provinces down to invisible constables and kitchen gods. (Modern Confucianism went consistently into the extreme, that the deceased have the same needs in the other world as on earth, which needs have to be supplied by their descendants. There are also the same punishments; the torments in hell are counterfeits of the tortures in Chinese courts of law, in prisons and on the execution

ground. The gods are just as accessible to bribes as the mandarins on earth.) Confucius preferred to speak of heaven instead of God and gods, probably in order to avoid confusion with such beings called gods at the time, but he allowed error to have its own way." (Faber, "Confucianism," p. 7.)

All this was due to Confucius' principle of simply sanctifying and transmitting the sacred past. Into the Classics, which are the real sacred books of China, were gathered up all the principles of this past, whatsoever they were, in politics and in religion, both the animism and the monotheism; and the practice of the Classics has been the politics and religion of China. And yet this statement needs to be supplemented to gain a just view of Confucius and of the modern Chinese religion. On the one hand, Confucius did not support, more than was unavoidable in his view, the popular animism; and, on the other, he added nothing to the spiritual legacy of ancient Chinese monotheism, and it is questionable whether he transmitted all of it. Dr. Legge says he knows of only one case in which Confucius used the personal name of God, except when he was quoting from the older books. His practice was to avoid any such reference, and instead to use the indefinite and merely providential term of heaven. But the caution of Confucius in moderating all supernaturalism has been offset by the racial superstition of the Chinese people,

which has poured into the actual religion of China to-day a great volume of animistic view and practice, which, even if it can be separated from Confucianism, nevertheless affects the life and opinions of every Confucianist. And it is indeed entirely fair to say that these religious elements, these distinctly animistic elements, are a part of modern Confucianism. The Hon. Pung Kwang Yu so represents Confucianism:—

The Confucianists take the meaning of the word "ti," dispenser of heaven, in their interpretation of the notes of Confucius to the Book of Changes. "Ti," therefore, is synonymous with heaven, and there is only one such. The heaven and earth constitute a dualism. The conjunction of their vital essences brings forth a third, the inscrutable part of which is called a spirit. The heaven unites its essences with the essences of the sun, moon or stars, and the resulting products of spiritual force and energy are called respectively the spirit of the sun, moon and stars. These are the spirits of heaven. When heaven unites its essences with the essences of the earth's elevations and depressions, the resulting products of spiritual force and energy are called the spirits of mountains, rivers, lakes and seas. These are the spirits of the earth. The spirits of the heaven and the earth cannot be represented by human likenesses, or by natural objects, nor can they be called by proper names or clothed with the vesture of mortals. How much more is this true of the Lord of lords!

The spiritual essence of man produced by the union of celestial and terrestrial forces, is the soul which partakes of a twofold nature, the celestial element being "wen" and the terrestrial element being "pah." The separation of these two elements gives rise to the existence of ghosts.

There are, then, celestial spirits, terrestrial spirits, and human spirits. If any of these spirits, by some exercise of power, or by some supernatural action, benefits the creation in some way, thus emulating the goodness of heaven to some extent, then it is the part of the national government to take cognizance of such action by raising the beneficent spirit to the rank of "ti," and enrolling his name in the catalogue of canonized spirits. It is not to be inferred from such acts of the national government that spirits are "tis" or rulers of heaven. What is really meant by this is that beneficent spirits, by showing their goodness to the animated creation in general and to mankind in particular, are worthy to take their places by the side of heaven and earth as the benefactors of mankind. It will be seen that the ideas of God and spirits, as derived from revelation, are so different from the conceptions of God and spirits which the Confucianists have, that what is taught by the one cannot but be different from what is taught by the other. (Report of Parliament of Religions, Vol. I, p. 378.)

State Worship and Filial Piety.

If we eliminate, however, those elements which lead us into regions where Confucius declined to go, and consider only the religious elements in Confucianism which were given high place by the Sage himself, we shall find that they are two, the State worship and ancestor worship. (Gibson, "Mission Problems and Mission Methods in South China," p. 88 f.) The former is the annual representative worship by the emperor, in Peking, at the time of the summer solstice, when, as the Son of Heaven, he offers prayers for his people. The latter is the very warp of Chinese religion, over which all other ideas are

thrown as woof. It existed before Confucius, and was approved and sanctified by him. It has produced a family solidarity found nowhere else in the world. It has led to the legalization of concubinage as essential at times to the securing of sons to maintain the family line and the unending worship which is indispensable to the dead and the living. It has done more than any other single influence, except the memorizing of the Classics as the sole learning, to fossilize Chinese life, and to bind the future in the shackles of the past. It is the religious expression of a filial piety which has many noble features, and the good of which must not be lost when the idolatrous elements are rendered no longer possible, as they will be by the acceptance of true notions of the human soul and of the natural world and of the spiritual universe. No people in the world should sympathize more than Christians with the Chinese in their devotion to their ancestors and in their exaltation of filial piety into the greatest of virtues. A true and complete loyalty to the great Father God goes best with true loyalty to the earthly fatherhoods, which are named after the heavenly. And Chinese filial piety, when once its pagan elements are dissolved, is a noble base on which to build a Christian Society.

Confucianism Primarily Political.

And it was in society, not in religion, that Confucius' interest lay. He was an ancient sociologist. He viewed man and ethics always

in relation to politics. Dr. Faber sets this forth in some propositions embodying his central doctrine:—

Man is considered not from a religious, not from a mystical, nor again from a materialistic, but from a humane-moral point of view; *i. e.*, man as man in relation to men.

It contains nothing on the origin of man. He appears as a blossom of nature and in highest perfection as an associate of Heaven and Earth.

The ideal and the powers for carrying it out lie only in man himself. The holy man is the representative of the ideal man by nature, and the superior man of the ideal man by moral perfection.

Sin is the excess in human desires and endeavors; by reverting into the right path it ceases.

Man is free; destiny only presents bounds which it is useless, even injurious, to break.

All virtues are directly connected with humanity, as virtue par excellence.

All public virtue presupposes private virtue. The latter must therefore be the chief aim of the superior man. But not as hermit, but as child, brother, friend and subject.

The steps on the way to perfection are: perfect knowledge, a true mind, right sentiment of the heart, culture of the whole person; furthermore, an influence over family, state and things generally.

The task of the state is the physical charge and the moral education of the people; the highest glory is peace, not war and anarchy. (Faber, "Systematical Digest of the Doctrines of Confucius," pp. 128-131.)

Christianity casts every one of these ideas in a different form, in a truer form as regards sin, and in each case in a form which recognizes the spiritual principles in man and in society, and

which relates all human action and organization to God and the Kingdom of God. All this was as much outside of the world of Confucius as a world of three dimensions is outside of a world of two.

The Classics.

The political doctrine of Confucius is set forth in the Classics, as the nine great books of Confucianism are called. These nine are The Five King and The Four Shoo. The Five King are The Book of Changes, The Book of Historical Documents, The Book of Poetry, The Record of Rites, and Spring and Autumn, which is a chronicle of events extending from B. C. 721 to B. C. 480. These five books are loosely attributed to Confucius, but only the last of them can be described as of his making. The Four Shoo are the Confucian Analects, a record of the sayings of Confucius, The Great Learning, now attributed to one of his disciples, The Doctrine of the Mean, ascribed to his grandson, and the fourth contains the works of Mencius. A few quotations from the Classics will suffice to show, though very inadequately, their general tone and character:—

> In the way of the superior man, there are four things to not one of which have I as yet attained: To serve my father as I would require my son to serve me; to serve my elder brother as I would require my younger brother to serve me; to behave to a friend as I would require him to behave to me. Earnest in practicing the ordinary virtues, and careful in speaking about them; if, in his conduct, he has anything defective, the superior man

dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not complete sincerity which makes the superior man?

The superior man does not wait till he sees things to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone.

He who possesses sincerity—absolutely, that is—is he who without effort hits what is right, and apprehends without the exercise of thought: he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, accurate enquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

The ancients . . . wishing to be sincere in their thoughts, first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

It is not possible for a man to teach others who cannot teach his own family. Therefore a ruler, without going beyond his family, completes the lessons for the State. There is filial piety; therewith the sovereign

should be served. There is fraternal submission, with which the elders and superiors should be served. There is kindness, with which the multitude should be treated. . . . From the loving example of one family the whole state becomes loving; and from its courtesies, the whole state becomes courteous; while, from the ambition and perverseness of one man, the whole state may be led to rebellious disorder—such is the nature of influence.

With the right men, the growth of government is rapid, just as vegetation is rapid in the earth; and indeed their government might be called an easily growing rush. Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the teaching those ways of duty is to be cultivated by the cherishing of benevolence.

What is meant by "the making the whole empire peaceful and happy depends on the government of the state," is this: when the sovereign behaves to his aged as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders as elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same.

Such are the ideas which have molded the education of China. For centuries the Chinese people have saturated their minds in the Classics. In the results we have a unique illustration of what can be accomplished by fashioning an isolated nation for ages by government education in a single, unvarying set of text-books. Confucius came to his unique place in China's thought because he embodied the essential Chi-

nese character. He originated nothing. He simply expressed the genius of the race. But in giving China this embodiment and expression in his character and his writings, he supplied the agency by which the racial character was intensified and its genius fixed irrevocably. A permanent national identity has been produced, which some day the gospel is to redeem and to put to world uses of which Confucius could not have conceived.

Mencius.

The last of the Confucian Classics is the volume containing the writings of Mencius, whose name as a teacher is reverenced in China next to that of Confucius himself. Mencius is the Latinized form of Mang-tsze, "The philosopher Mang." He was born B. C. 371 and died B. C. 288, at the age of eighty-three. He was a contemporary of Aristotle and Demosthenes, neither of whom has wielded a greater influence over posterity. As with Confucius, his father died when he was young, and he was brought up by a wonderful mother. (Legge, "The Life and Works of Mencius," pp. 16-18.) He was an admirer and student of Confucius. "Although I could not be a disciple of Confucius myself," he said, "I have endeavored to cultivate my virtue by means of others who were." His lot fell on troublesome times, and he had to meet strange new doctrines, among them those of Shin-meng, an ancient Tolstoi or Ruskin, who deprecated division of labor and would have the sovereign

grow his own rice and cook his own meals. Mencius loyally applied the doctrine of Confucius to the new days. Rulers consulted him and sometimes accepted, sometimes rejected, his counsel. For the most part his lot was like his great predecessor's, and for the last twenty years of his life he disappeared from courts, and in retirement taught the disciples who gathered to him, and compiled the works which have lived and molded China to this day. When the philosopher Ching was asked whether Mencius might be pronounced to be a sage, he replied, "I do not dare to say altogether that he was a sage, but his learning had reached the extremest point." The same great philosopher also said, "The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of benevolence, but as soon as Mencius opens his mouth we hear of benevolence and righteousness. Confucius only spoke of the will or mind, but Mencius enlarged also on the nourishment of the passion-nature. In these two respects his merit was great." "Mencius did great service to the world by his teaching the goodness of man's nature."

The Scholar Yang Kwei-shan says: "The great object of Mencius in his writings is to rectify men's hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowl-

edge, he refers to the principles of these in the heart commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says, 'Growing first in the mind, they prove injurious to government.' When he shows how a prince should be served, he says, 'Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled.' With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do." (Legge, "The Life and Works of Mencius," p. 41 f.)

Of Mencius' character, Dr. Legge says: "While we are not to look to Mencius for new truths, the peculiarities of his natural character were more striking than those of his master. There was an element of 'the heroical' about him. He was a dialectician, moreover. If he did not like disputing, as he protested that he did not, yet, when forced to it, he showed himself a master of the art. An ingenuity and subtlety which we cannot but enjoy often mark his reasons. We have more sympathy with him than with Confucius. He comes closer to us. He is not so awe-ful, but he is more admirable. The doctrines of the sages take a tinge from his mind in passing through it, and it is with that Mencian character about them that they are now held by the cultivated classes and

by readers generally." (Legge, "The Life and Works of Mencius," p. 43.)

Mencius held the same general ethical and religious view as Confucius. "The five regular constituents of our moral nature" are the principles, attributes and faculties of benevolence, righteousness, propriety, wisdom, and sincerity. The duties of the human lot in the five relations, as stated by Mencius, are "between father and son, affection; between ruler and subject, righteousness; between husband and wife, attention to their separate functions; between elders and youngers, a proper distinction; and between friends, fidelity." (Legge, "Christianity and Confucianism Compared," p. 11.)

He had the same placid, superficial, daily contradicted optimism as to human nature. "The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way." (Legge, "The Life and Works of Mencius," p. 58.)

And yet of nature as God meant it to be, as it is in His ideal, this is the true view, and Mencius

was asserting a great Christian truth when he put his view in such an ideal form. "From the feelings proper to it," said he, "we see that it is constituted for the practice of what is good. This is what I mean in saying that the nature is good. If men do what is not good, the blame cannot be imputed to their natural powers."

His doctrine of human nature as formed for virtue is a noble doctrine. The inadequacy of his view lies in the fact that he does not realize that the ideal has been defaced and that it cannot restore itself. He is like Confucius in knowing nothing of sin as the victorious foe of ideal human nature, or of a way in which men may recover in God the nature which they have lost and be made secure in it by a supernatural life.

Lao-tsze.

The third great religious teacher of China was the philosopher Lao-tsze. The name is probably a title of respect meaning "the old or venerable philosopher." He was born in what is now the Province of Honan, in B. C. 604, and tradition says he was eighty years old and an old man with white hair when he was born. In 517 B. C. it is said that Confucius came to see him, the older teacher's fame having spread far, and the interview was not harmonious. "Those whom you talk about," said Lao-tsze, "are dead, and their bones are moldered to dust; only their words are left. Moreover, when the superior man gets his time he mounts aloft; but, when the time is against him, he moves as if his feet were

entangled. I have heard that a good merchant, although he has rich treasures deeply stored, appears as if he were poor, and that the superior man, though his virtue is complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will. These are of no advantage to you. This is all that I have to tell you." After the interview, we are told, Confucius said to his disciples, "I know how birds can fly, fishes swim, and animals run. But the runner may be snared, the swimmer hooked, and the flyer shot by the arrow. But there is the dragon: I cannot tell how he mounts on the wind through the clouds and rises to heaven. To-day I have seen Lao-tsze, and can only compare him to the dragon."

Lao-tsze was interested in metaphysics. His mind passed behind the ceremonial ideas and political traditions of Confucius. He wanted to find the ultimate base of things. The transitory issues of the day were of little interest to him. He withdrew from them to seek the inner secret of life. "The world is joyful and merry as on a day of sacrifice," he said; "I alone prefer solitude and quiet and prefer not to pry into futurity. I am like an infant ere it has grown to be a child; listless I roam hither and thither, as though I had no home to go to. Confused and dim, while the vulgar are enlightened, I alone am in the dark, tossed to and fro like the sea, roaming without cessation." Before he retired

wholly from the world, he wrote a book for one who asked him before he went to leave behind what he had found, and this book we have still in the Tao Teh King. After writing it, Lao-tsze passed out from the kingdom alone and unattended and was seen no more.

The Tao Teh King.

His book is a "Treatise on the Absolute and the Actual." His doctrine is that we must empty ourselves and be free from preoccupation if we would be ready to receive; that emptiness is necessary to usefulness, that this emptiness is freedom from selfish motives; that we must be humble to learn; that the highest good is like water, supple, soft, silent, always seeking the low place, and yet the most serviceable and strong of all things; that the three precious things are compassion, economy and want of presumption; that good must be returned for evil, and violence be laid aside. So far the doctrine is unexceptionable, but further, with the progress of knowledge and life, Lao-tsze had no sympathy, and his doctrine would have dissolved society into units, each seeking by retirement an escape from the confusion of things. Professor Douglas holds, also, that Lao-tsze knew nothing of a personal God, so far as we may judge from his treatise, "and," he adds, "a belief in such a being would be in opposition to the whole tenor of his philosophy." ("Confucianism and Taoism," p. 211.) Professor Legge is less certain, but says, "While the existence of God is not

denied, there is no inculcation of religion in the book. Lao-tsze's Taoism is the exhibition of a way or method of living which men should cultivate as the highest and purest development of their nature." (Legge, "The Religions of China," p. 229.)

Taoist Superstition.

But in the case of Lao-tsze, once again, the religious instinct, thwarted and unled, twists upon itself in abortive forms and takes revenge upon those who have disappointed it. Lao-tsze is now a god. Taoism, the religion which takes its name from the title of his book, has made him one of the Taoist triad, the "Three Pure Ones," who sit together in serene stillness in ten thousand temples and look down upon scenes which Lao-tsze despised. And now worked upon by Buddhism and gathering up into itself the indigenous animism of the land, Taoism has become a mass of superstitions, idolatry, demonolatry and geomancy, which the best thought of China regards with contempt, however superstitious that best thought may itself still be. But Lao-tsze's system had in it the germs of this development. The Tao Teh King begins:—

> The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. As having no name it is the originator of heaven and earth; as having a name, it is the mother of all things. . . . Under these two aspects it is really the same; but as development takes place, it receives different names. Together we call them the Mystery. Where the mystery is the deepest is the gate of all that is subtle and wonderful.

It was here that Taoism stood out in strongest contrast with Confucianism. Confucianism knew nothing of mystery. Lao-tsze had a deeper and more courageous insight. He knew that where our commonplace explanations end, there is the gateway of new and widening truth. "In the recognition of this lesson," says Dr. Gibson, "lies at once the strength and the weakness of Taoism. In its strength it has given us the Taoist metaphysic, which for freshness, depth, and thorough-going idealism, has no Confucian rival; in its weakness it has produced the imbecile vagaries of Taoist alchemy, geomancy, and general hocus-pocus." (Gibson, "Mission Problems and Mission Methods," p. 94.)

Into this network of gods and immortal sages, of city gods and star gods; of a deified magician known as the Jade Emperor, superintending the world and an imaginary earthly heaven in the Kun Lun Mountains; of elixir of life and charms and exorcisms; of its pitiful Pope; of literalistic hells, pictured in the most lurid detail in the temples; of merit accounts in which acts are appraised with exactest precision, and salvation is mathematically calculated,—into all this, so terrible in its weight upon a nation's life, and yet so destitute of ideas and of spiritual meaning, we need not enter. It is fully described in the books on China, and on the religious practices of the Chinese people. It is enough for us to note that there is the same need for true religion

to lighten the mind of China and to satisfy its soul that there is among all the animistic peoples.

Chinese Sects.

The sects which have grown up in China, compounded of Buddhist and Taoist elements, illustrate the religious discontent of the earnest minded among the people. Some of these vegetarian organizations represent a real religious longing, and have prepared multitudes to receive a purer faith when it has come. In his account of "Blind Chang, the Manchurian Martyr," the Rev. James W. Inglis refers to a typical instance of these sects and their relationship to Christianity. Speaking of Chao, a former convert in Manchuria, Mr. Inglis says:—

> For thirty-three years before his conversion, Chao had been a prominent member of a vegetarian sect—the Hun Yuen—with which Chang had also some connection; and as most of the early converts in that district had a similar history, it is necessary to give some account of this society.
>
> This sect is said to have been founded three hundred years ago, in the same reign in which the early Jesuits entered China. Its teaching is a mixture of Buddhism with the native religion, called Taoism. The disciples of the sect are initiated with secret rites, and are taught a formula which must not be uttered, or the heavens will fall; it is as follows:—
>
> "On Kun Lun Mountain, Amida Buddha,
> Merciful Lord Buddha, come to the joyous city;
> O Buddha, sit on the spiritual mountain."
>
> The society is independent of the temples and the priesthood; it consists of laymen, who pay a salary to their leaders, and even send agents to a distance to win new disciples. They meet in halls attached to private

houses, which are sometimes without any idols, but the common custom is to wear, suspended from the neck, little bronze images of Buddha. They belong both to the middle class and to the humbler ranks of the people, and, as a rule, they are sincere and earnest men, seekers after truth, the moral elite of the nation. Their great aim, they declare, is "The Reform of the Character," to which end they adopt two methods—a vegetarian diet, and the reading of the books of the society. These books are all in manuscript, and generally in metre. I have seen a set of ten volumes, written with characters half an inch long, the decorated border alone costing a pound of our money.

A convert once gave me, after his baptism, a book of prayers, addressed to the Goddess of Mercy. The first page read thus: "O merciful Goddess, that lookest on the earth, forgive me all my sins, both those committed before entering the society, and those committed since." Was this but a cry in the dark, wrung from some burdened heart in its dire need, or was it an echo of the prayer of the publican in the temple, that had floated by unknown ways over the spaces of Central Asia?

They that seek shall find; and many of those who have found rest in the Christian Church have admitted that the "secret sects" had prepared the way for the coming of God's Kingdom. They had sought for the light, though by tortuous paths, and there are no better servants of the Cross to-day than those who formerly had been sincere in their idolatry.

Defects of Confucianism.

It is sufficiently clear that pure Confucianism has not satisfied the needs of China. China's titanic struggle to-day is to escape from the political and intellectual enslavement of Confucianism. The rise of popular Taoism and the introduction of Buddhism show how inadequate

Confucianism was to meet the religious needs of the empire. Confucianism is simply incompetent to meet such needs. It is a denial of their importance. (See Okuma, "Fifty Years of New Japan." Chapter on Confucianism by Professor Inouye, Vol. II, pp. 42, 64.) Its inadequacy and its positive errors and defects are summarized by Dr. Faber:—

1. Confucianism recognizes no relation to a living God.

2. There is no distinction made between the human soul and the body, nor is there any clear definition of man, either from a physical or from a psychological point of view.

3. There is no explanation given why it is that some men are born as saints and others as ordinary mortals.

4. All men are said to possess the disposition and strength necessary for the attainment of moral perfection, but the contrast with the actual state remains unexplained.

5. There is wanting in Confucianism a decided and serious tone in its treatment of the doctrine of sin, for with the exception of moral retribution in social life it mentions no punishment for sin.

6. Confucianism is generally devoid of a deeper insight into sin and evil.

7. Confucianism finds it, therefore, impossible to explain death.

8. Confucianism knows no mediator, none that could restore original nature in accordance with the ideal which man finds in himself.

9. Prayer and its ethical power finds no place in the system of Confucius.

10. Though confidence is indeed frequently insisted upon, its presupposition, viz., truthfulness in speaking, is never practically urged, but rather the reverse.

11. Polygamy is presupposed and tolerated.

12. Pantheism is sanctioned.

13. Fortune telling, choosing of days, omens, dreams and other illusions (phœnixes, etc.) are believed in.

14. Ethics are confounded with external ceremonies and a precise despotic political form.

15. The position which Confucius assumed towards ancient institutions is a capricious one.

16. The assertion that certain musical melodies influence the morals of the people is ridiculous.

17. The influence of mere good example is exaggerated, and Confucius proves it least of all.

18. In Confucianism the system of social life is tyranny. Women are slaves. Children have no rights in relation to their parents, whilst subjects are placed in the position of children with regard to their superiors.

19. Filial piety is exaggerated into deification of parents.

20. The net result of Confucius' system, as drawn by himself, is the worship of genius; *i. e.*, deification of man.

21. There is, with the exception of ancestral worship, which is devoid of any true ethical value, no clear conception of the dogma of immortality.

22. All rewards are expected in this world, so that egotism is unconsciously fostered, and if not avarice, at least ambition.

23. The whole system of Confucianism offers no comfort to ordinary mortals, either in life or in death.

24. The history of China shows that Confucianism is incapable of effecting for the people a new birth to a higher life and nobler efforts, and Confucianism is now in practical life quite alloyed with Shamanistic and Buddhistic ideas and practices. (Faber, "Systematical Digest of the Doctrines of Confucius," pp. 124-127.)

Contrasts with Christianity.

In contrast with Christianity several of these points need additional emphasis. Chinese religion lacks the ideal of unselfishness. The Chinese begin to realize their need of a religion which contains this ideal, and gives power for its realization. Mr. Cornaby of Shanghai writes:—

> Some influential non-Christian Chinese newspapers have lately declared, in a series of leading articles, that China has a number of ceremonial observances but not religion, and that she must get a religion somewhere if she is to prosper. One article has the following words: "If we read history, we find that the decadence of the great nations of the past began with their religions and the acceptance of low ideals. China's lack of civic righteousness (official peculation and the like) is essentially a religious lack. No nation can afford to do without a religion; and to be strong, a nation must have a religion which demands the greatest amount of unselfishness." (Report of Commission IV, World Missionary Conference, Ch. III.)

Chinese religion lacks also the fullness and strength of the Christian morality, and yet morals is the chief glory of Confucianism. But with inadequate conceptions both of God and of man it cannot have the rich, forceful, ethical sense of Christianity. "In Confucianism," writes Mr. Arnold Foster, "there is no doctrine of a divine love, nor any thought of a God who is love. There is a lack of sympathy with the poor, the outcast and the erring. There is no doctrine of faith as an objective movement of the soul; no realization of the weakness of man's will and of moral bias; no expectation of high moral char-

acter in ordinary men; and learning, not conversion, is the road to virtue. Sins of the heart, too, such as pride, are lightly regarded. In all these, and in many other directions, there must be a reaction in favor of Christianity." (Report of Commission IV, World Missionary Conference, Ch. III.)

The Golden Rule.

Confucianism knew the Golden Rule in a negative and passive form, quite different from the positive and active form in which Christianity knows it. "What you do not like when done to yourself, do not do to others," said Confucius. And this negative form allowed the doctrine of retaliation. "What do you say," asked a disciple, "concerning the principle that injury should be recompensed with kindness?" The master said, "With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with k i n d n e s s." "There is no spirit of forgiveness here," says Professor Douglas; "it is the stern law of an eye for an eye and a tooth for a tooth. Of the man who returns good for evil he speaks with contempt, as a cowardly creature who is 'careful of his person.' Far from checking the spirit of revenge, he inculcates it as a duty under certain circumstances." "What course is to be pursued," asked Tsze-hea, "in the case of the murder of a father or a mother?" "The son," said the Sage, "must sleep upon a mattress of grass, with his shield for his pillow; he must decline to

take office; he must not live under the same heaven with his slayer. When he meets him in the market place, or the court, he must have his weapon ready to strike him." (Douglas, "Confucianism and Taoism," p. 144 f.)

Woman.

And just as in the case of every non-Christian religion, Confucianism breaks down in its attitude toward woman. The teaching of the Classics is that women are as different in nature from man as earth is from heaven, that they are separate not only in bodily form, but in the very essence of nature; that though women are regarded as human beings, they are of a lower state than men and can never attain to full equality with men; that women are to be kept under the power of men and not allowed any will of their own; that women cannot have any happiness of their own,—they have to live and work for men; that only as the mother of a son, and especially of the continuator of the direct line of a family, can a woman escape from her degradation and become to a degree equal to her husband, but then only in household affairs, especially of the female department and in the ancestral hall, and that woman is bound to the same laws of existence even in the other world. She belongs to the same husband and is dependent for her happiness on the sacrifices offered by her descendants. (Faber, "The Status of Women in China," p. 12.) Seven causes of divorce are recognized,—barrenness, lascivious-

ness, jealousy, talkativeness, thievery, disobedience to her husband's parents, or leprosy; but a woman cannot be put away whose parents are not living to receive her back again. Parties can separate on mutual disagreement, but the code does not regulate the alimony; and a husband is liable to punishment if he retain a wife convicted of adultery. If a wife merely elopes she can be sold by her husband, but if she marry while absent she is to be strangled. If the husband be absent three years a woman must state her case to the magistrates before presuming to remarry. (Williams, "The Middle Kingdom," Vol. I, p. 794.) Marriage is highly respected in China, and the career of the late Dowager Empress shows what influence women can exert, but it is true that "Confucius has nothing to say of the duties of husband and wife, and the later writers supply the deficiency only in part." (Knox, "The Development of Religion in Japan," p. 158.)

Inferiority of Confucianism to Christianity.

At every point where Confucianism is weak Christianity is strong, and it has already shown by the service it has rendered China what it can do which Confucianism has failed to do. As Sir Alexander Simpson, Prof. Alexander Macalister and Mr. Francis William Fox said in a report which they made to the China Missions Emergency Committee in Great Britain in 1907:—

> Whilst the ancient ethics of China, which were at a later date collected and compiled by Confucius, have undoubtedly exercised for centuries a most beneficent

and potent influence on the lives of Chinese and the Chinese nation; yet these ethics have altogether lacked that dynamic power to mold their character and uplift effectually their ideas and surroundings, which Christianity alone of all religious beliefs of the world seems able to accomplish. Christianity has brought to the Chinese the knowledge of a supreme God of the Universe, who is the Heavenly Father of all men; of a Redeemer and Saviour; of sin and sinfulness; it has taught them that all the inhabitants of earth—men, women, and children—are alike equal in the sight of God, and are members of one world-wide brotherhood; that they have souls needing salvation, and that the position of women must be placed on the same basis as that of men. It has further revealed to them the joys and blessings and the sweetness of the Christian's home, and the power to live purer and truer lives; it has introduced into China a weekly day of rest, an institution previously unknown; it has developed in a marvelous way education and the press; it has advocated the unbinding of the crippled feet of its women, and is thus likely to bring about the early emancipation from terrible sufferings and disabilities of nearly one-half the enormous population of that vast empire; it has introduced new medical methods and skill, which already are lessening the untold bodily sufferings of its people; it has established hospitals and dispensaries, and institutions for the blind, the deaf and dumb, and lepers. Its representatives have denounced the improper use of opium, as well as the existing opium trade, and have assisted the Chinese in their efforts to escape from the thraldom of the opium habit. Such are some of the great and many blessings which Christianity has already conferred upon China and its people.

Each need of Confucianism is in reality a point of contact with Christianity, but there are also great Confucian principles which are in accord with Christian teaching. Dr. Faber has summarized these as follows:—

Points of Contact between Confucianism and Christianity.

1. Divine Providence over human affairs and visitation of human sin are acknowledged.

2. An invisible world above and around this material life is firmly believed in.

3. Moral law is positively set forth as binding equally on men and spirits.

4. Prayer is offered in public calamities as well as for private needs, in the belief that it is heard and answered by spiritual powers.

5. Sacrifices are regarded as necessary to come into closer contact with the spiritual world.

6. Miracles are believed in as the natural efficacy of spirits.

7. Moral duty is taught, and its obligation in the five human relations.

8. Cultivation of the moral character is regarded as the basis for the successful carrying out of the social duties.

9. Virtue is valued above riches and honor.

10. In case of failure in political and social life, moral self-culture and practice of humanity are to be attended to even more carefully than before.

11. Sincerity and truth are shown to be the only basis for self culture and the reform of the world.

12. The Golden Rule is proclaimed as the principle of moral conduct among our fellow men.

13. Every ruler should carry out a benevolent government for the benefit of the people. (Faber, "China in the Light of History," pp. 57-59.)

The two great features of Chinese life are filial piety and ethical propriety. Both of these furnish points of close contact with Christianity. Chang Chih Tung, the great Chinese viceroy in his book, bearing in its English translation the title "China's Only Hope," recognized the common ground in filial piety, though his knowledge of our Western view was not exact. "In the Mosaic Decalogue," he says, "the duty of honoring one's parents is placed next to that of worshiping Heaven, and foreigners also put on mourning for deceased parents and wear black bands as the badge. Although they have no such things as ancestral halls, and tablets of deceased relatives, in lieu of these they place the photographs of their dead parents and brothers on the tables in their houses and make offerings to them. And while they make no sacrifices at the tombs of their ancestors, they repair their graves and plant flowers upon them as an act of worship. It will be seen, then, that Western people also hold, in common with us, the relation of Father and Son." ("China's Only Hope," p. 45 f.)

And in the strong moral sense of Confucianism and Christianity there is a common meeting ground. Chinese religion has never sheltered what was immoral. It is a "remarkable trait of Chinese idolatry," as S. Wells Williams pointed out, "that there is no deification of sensuality, which, in the name of religion, could shield and

countenance those licentious rites and orgies that enervated the minds of worshipers and polluted their hearts in so many other pagan countries. No Aphrodite or Lakshmi occurs in the list of Chinese goddesses; no weeping for Thammuz; no exposure in the temple of Mylitta or obscene rites of the Durga-puja, have ever been required or sanctioned by Chinese priests; no nautch girls as in Indian temples, or courtesans as at Corinth, are kept in their sacred buildings. Their speculations upon the dual powers of the yin and yang have never degenerated into the vile worship of the linga and yoni of the Hindus, or of Amunkem, as pictured on the ruins of Thebes. Although they are a licentious people in word and deed, the Chinese have not endeavored to lead the votaries of pleasure, falsely so called, further down the road of ruin, by making its path lie through a temple and trying to sanctify its acts by putting them under the protection of a goddess. Nor does their mythology teem with disgusting relations of the amours of their deities; on the contrary, like the Romanists, they exalt and deify chastity and seclusion as a means of bringing the soul and body nearer to the highest excellence. Vice is, in a great degree, kept out of sight, as well as out of religion." (Williams, "The Middle Kingdom," Vol. II, p. 192 f.)

That vice has been kept out of the religion is not evidence that virtue is in the life, but the fact arrays religion on the side of morality and opens

the mind of China to a faith which presents a loftier and richer moral ideal and at the same time offers the spiritual dynamic which is required to embody the ideal in life.

The Confucian scheme called for the superior man and on the superior man built the righteous and peaceful state. Christianity alone presents to Confucianism the perfect ideal of the superior man. Christianity alone can produce the man. Christianity alone can fulfill the Confucianist dream of the orderly government by gathering "All under Heaven" into the Kingdom of God.

BIBLE READINGS

Third chapter of Hebrews.

QUESTIONS

Are the Chinese a religious or an irreligious people?

What was China's primitive religion?

What is Animism? What is the message of Christianity to the Animistic peoples?

Narrate the life of Confucius.

What was the character of Confucius? His influence?

Was Confucius a believer in God or an agnostic?

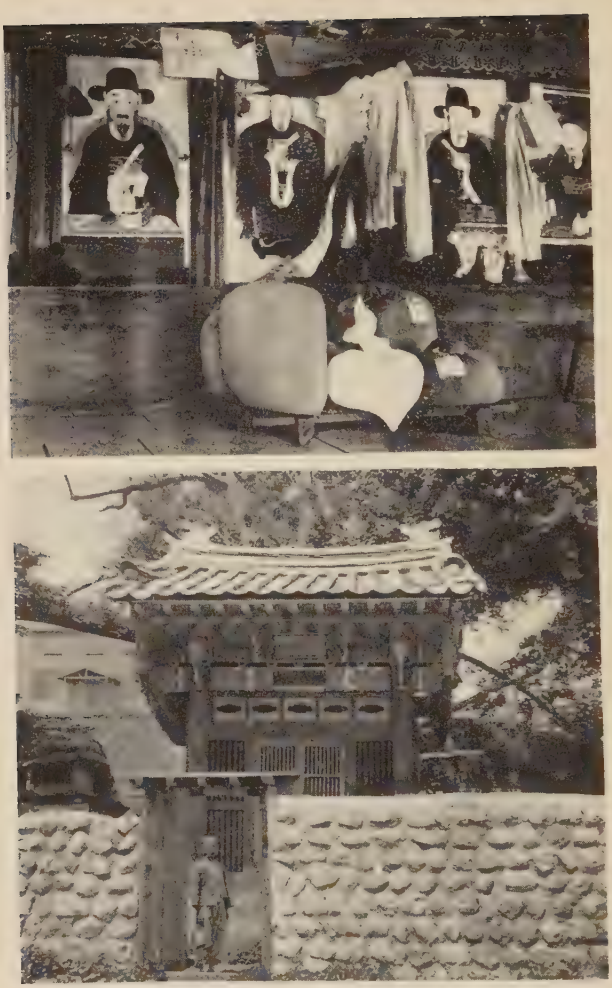
Should Christianity recognize ancestor worship?

Give illustrations of the teachings of the Confucian Classics.

Who was Mencius? What was his character? His doctrine?

Describe the origins of Taoism. The character of its founder.

What is Taoism to-day?



KOREA—INTERIOR AND EXTERIOR OF DEVIL HOUSE

What are the defects of Confucianism?

What are the contrasts between Confucianism and Christianity?

What are the points of contact?

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CHAPTER IV

MOHAMMEDANISM

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The Youngest World Religion.

MOHAMMEDANISM is the only one of the great religions of the world which is younger than Christianity. The development of Hinduism began four thousand years ago. Buddhism and Confucianism originated six centuries before Christ. Mohammed came six centuries afterwards. His religion accordingly claims to supersede Christianity, just as Christianity claims to supersede all that came before it. And Mohammedanism makes this claim explicitly. Christianity knew nothing of Hinduism and Buddhism and Confucianism when it set forth its universal character. It claimed the devotion of all men, not on the ground of a specific supersession of each religion held by men, but on the ground of its own universal and sufficient principle. But Mohammedanism came as the specific and declared supersession of Christianity. In presenting Christianity to Mohammedans, accordingly, we are presenting that which is already known, or is supposed to be known, and which is already judged and superseded. This fact makes the missionary problem among Mohammedans unique.

Diverse Judgments of Mohammed.

It also accounts for the diverse judgments which have been entertained of Mohammed and Mohammedanism. It was not unnatural that the Christian view of both the Arabian teacher and his religion should be unfavorable and even bitter. Dante placed him in his ninth circle in the "Inferno," among the sowers of religious discord. Genebrard, a famous Roman Catholic controversialist, says of him and his Arabic Koran, "Mohammed was a beast, and only knew a language that was suited to his bestial condition." Alexander Ross, in translating a French version of the Koran into English, with some other rough speech, calls him "the great Arabian impostor." This was the view of Dean Prideaux also, and of Charles Wesley in his hymn:—

> "The smoke of the infernal cave
> Which half the Christian world o'erspread,
> Disperse, Thou Heavenly Light, and save
> The souls by that impostor led—
> That Arab thief, as Satan bold,
> Who quite destroyed Thine Asian fold."

(Bosworth Smith, "Mohammed and Mohammedanism," pp. 66-71.) And even Sale in his "Preliminary Discourse" to the translation of the Koran, while recognizing that Mohammed's "original design of bringing the pagan Arabs to the knowledge of the true God was certainly noble, and highly to be commended," still declares, "It is scarce to be doubted but that Mohammed had a violent desire of being reckoned an extraordinary person, which he could attain

to by no means more effectually than by pretending to be a messenger sent from God, to inform mankind of His will." (Sale, "Preliminary Discourse," p. 30 f.)

These severe judgments are much modified in our day, however. The weakness and evil of Mohammedanism is more clearly seen than ever before; but a comparative estimate of Mohammed's character and work in the light of his own times, and a comparative judgment of his religion in view of the civilization from which it sprang and of the effects which it produced and of the type of Christianity which alone it touched, while deepening our conviction of the inadequacy and the positive iniquity of Mohammedanism, have enabled us also to appreciate both its real influence and the problem which its success presents. "There must be more said about him still," F. D. Maurice wrote of Mohammed's influence to Charles Kingsley. "The middle ages turn more upon him, and were more saved from perdition through him, than I had at all imagined till I came to think more of them. There would have been no belief in Christ, if there had not been that broad, fierce assertion of an absolute God,—let Newman say what he likes. . . . What he calls the Anti-Christ was the divine means of saving the Catholic Church from atheism." ("Life of F. D. Maurice," Vol. II, p. 239.) And the problem which Mohammedanism presents is expressed in the words

of a Moslem, quoted in Browne's, "A Year Among the Persians" (p. 305): "When a man arises amongst a people, untaught and unsupported, yet speaking a word which causes empires to change, hierarchies to fall, and thousands to die willingly in obedience to it, that is a proof absolute and positive that the word spoken is from God. This is the proof to which we point in support of our religion."

Mohammed's Place in Mohammedanism.

The central fact and problem of Mohammedanism is Mohammed himself. His religion is related to him, and he to it, in a sense which is true of no other religion except Christianity. Hinduism neither originated with a man, nor is it identified with any one personality. Buddhism came from one historic individual but, in his own view, the faith which Gautama taught was a way independent of him, and he was neither God nor a representative of God. Confucius was merely the teacher of truths, not the founder of a religion, nor the leader of a political order. He was a moral and political philosopher, and not a prophet. But Mohammed's faith embraced two articles which were inseparable: "There is no god but God, and Mohammed is the prophet of God." Historically the religion sprang from Mohammed, and its creed coupled Mohammed's name indissolubly to God's. As Al-Ghazali, a distinguished Moslem theologian, writes, "Neither is the faith according to His will complete by the testimony to the Unity alone,—that is, by

simply saying, 'There is but one God,'—without the addition of the further testimony to the Apostle,—that is, the statement, 'Mohammed is the apostle of God.'" (Sell, "The Faith of Islam," p. 11.) And to the personality of the prophet we are driven to understand alike the origin and the nature of the faith. "If I might for a moment separate those elements that in reality never appear except in combination, I should say," writes Kuenen, "Islam is in a high degree, and far more than most other religions, the product not of the time or of the people, but of the personality of its founder." (Hibbert Lectures, p. 23.) And ever since its acceptance by the Arabian people, the religion of Mohammedanism has centered in Mohammed. His example and his teaching and his spirit have been the ideals of Islam. Mohammed has not been, as Christ was, the revelation of God; but his word about God has been the authoritative word, and his life and character have been the standard of what God accepts in man.

Life of Mohammed.

Mohammed was born in Mecca on August 27th, in the year of our Lord 570. At the time of his birth the government of Mecca was vested in a decemvirate, of which his grandfather was chief. The boy's father died before his birth, and his mother when he was six years old. His grandfather cared for him, however, and showed great tenderness toward the child. When he was nine, upon his grandfather's death, he passed into

the care of his uncle. Fond of solitude, he spent many hours in the mighty lonesomeness of the desert. And in the deserts all the great monotheistic faiths have been born. He studied the signs of God about him. His later teachings show how deep upon his imagination the rolling thunders of the Meccan hills and the forked lightnings of the desert skies had pressed the sense of the great, strong God. The life of the people was to him as an open book, and he knew all their homely ways; but education in the conventional sense he had none. The "Unlearned Prophet" was his title. In early manhood he made two journeys to Syria, and the degraded condition of Christianity there at that time offered him no solution of the problems on which he brooded, the problem of his own unsatisfied soul, and the problem of the idolatry and moral degradation of his people. All these years he seems to have lived a quiet and upright life. At the age of twenty-five he married Khadijah, a wealthy widow, fifteen years his senior. This marriage gave him affluence instead of indigence, and was in every way a happy and helpful relationship. For fifteen years he lived on in Mecca in the respect and good will of his townsfolk, by whom he was called "The Trusty," still meditating on his deep problems. When about the age of forty what the Moslems regard as his call came to him, in one vision and then in others, in which Gabriel appeared to him and

spoke to him the commission of God. At first he shrank from it, feared that he was losing his mind, and even thought of casting himself down some friendly precipice to gain rest from the ceaseless anguish of his soul, but Khadijah believed in him, the divine commission grew clear to him, and out from the long years of quiet meditation and peaceful ease, he passed to the turbulent cares of a prophet of monotheism to an idolatrous people, and of the head of a nation fused into unity by the idea of subjugating the world.

First Believers.

The first believers in his teaching and in his mission as the prophet of God were his wife and his cousin Ali, and a few of the ablest and most respected men of Mecca, like Abu Bakr, Hamza and Omar. Persecution soon arose, however, and some of his disciples were sent off to Abyssinia. There one of the exiled Moslems* gave an account of what the new faith had meant to them: "O king, we were plunged in the depth of ignorance and barbarism; we adored idols; we lived in unchastity; we ate dead bodies, and we spoke abominations; we disregarded every feeling

*The name Moslem "meant naturally 'traitor,' and when the new sect came to be lampooned, it provided the satirists with a witticism. Mohammed showed some want of humor in adopting it, but displayed great ingenuity in giving it an honorable meaning; whereas it ordinarily signified one who handed over his friends to their enemies, it was glorified into meaning one who handed over his person to God; and though, like Christian, it may conceivably have been first invented by enemies of the sect whom it designated, divine authority was presently adduced for the statement that Abraham coined the name." (Margoliouth, "Mohammed," p. 116 f.)

of humanity and the duties of hospitality and neighborhood; we knew no law but that of the strong, when God raised among us a man of whose birth, truthfulness, honesty, and purity we were aware; and he called us to the Unity of God, and taught us not to associate anything with Him; he forbade us the worship of idols; and enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of neighbors; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from vices, and to abstain from evil; to offer prayers, to render alms, to observe the fast. We have believed in him; we accept his teachings and his injunctions to worship God, and not to associate anything with Him." (Syed Ali, "Islam," p. 39 f.) There is no reason to disbelieve that this was the first fresh character of the new faith. Mohammed himself remained in Mecca until, after seeking in vain a peaceful home in Tayef, a neighboring city to Mecca, he fled on July 16, 622, with Abu Bakr, to Medina, two hundred and fifty miles north of Mecca, to which most of his other disciples had already gone. This flight is the Hegira, the year from which the Mohammedans date all the events of their history.

Change in Mohammed's Character.

Medina was thenceforth Mohammed's home until his death in June, 632. During these ten years there came great changes in Mohammed's own life and character and in the character of

Islam. So long as Khadijah lived, Mohammed was loyal to her as his one and truly beloved wife, but with her death and his settlement and increasing success in Medina, he married wife after wife, until he had taken eleven full wives, and he had beside a number of concubines or slave girls. No apologies can gloss over the sensuality revealed by Mohammed during these ten years. Ayesha, his favorite wife, whom he married when she was nine years old, used to say, "The Prophet loved three things—women, scents and food; he had his heart's desire of the two first, but not of the last." It is true that he lived among degrading customs, but his own life with Khadijah shows that there were also wholesome and worthy marriage relationships, and around him were many families undefiled by the gross polygamy which henceforth characterized him. Moreover, in this matter he violated his own teaching, and the requirements which he laid upon others. They, as we shall see, were limited to four wives, while he took eleven. He justified himself in this by issuing chapters of the Koran divinely warranting his indulgence. "O Prophet," are the words which he declared God had spoken to him, "we have allowed thee thy wives whom thou hast dowered, and the slaves whom thy right hand possesseth . . . and any believing woman who hath given herself up to the Prophet, if the Prophet desireth to wed her,—a privilege for thee above the rest of the Faith-

ful." Some disgraceful incidents were connected with his many amours, and high minded Mohammedans have had to apologize for their Prophet. In moral character he fell far below Buddha, and he is not to be mentioned in this regard with the great prophets of Israel who preceded him by many centuries, but whom he claimed to supersede. (Instead of, like Christ, offering a moral ideal to his followers, Mohammed is to them a moral warning.) (See Koelle, "Mohammed and Mohammedanism," pp. 487-509; Ameer Ali Syed, "The Spirit of Islam," pp. 193-198.)

Use of Force.

It was after reaching Medina, also, that Mohammed began to use force in the spread of his religion, and to introduce the idea of plunder and conquest. (Rouse, "Tracts for Mohammedans," p. 66.) At Mecca he had been without power which he could use, and his sole mission had been that of a religious reformer. But now at Medina his church became a state, he unhesitatingly began to use violence and the sword, and he poisoned the purity of religious motive by the lust of plunder. The traditions of Arabia and the environment and principles of the new faith readily explain these facts, but they do not justify them, and the facts themselves show the inferiority and inadequacy of Islam. Mohammed as soon as possible, acting as chief magistrate of Medina and as head of Islam, opened hostilities against the people of Mecca. The Mecca caravans to Syria had to traverse

routes where they could be intercepted from Medina. Mohammed set out to attack one of these caravans on the seacoast route. The caravan escaped, but a battle was fought at Badr between Mohammed and an army sent from Mecca to protect the caravan from the threatened attack. This victory and the booty secured were the beginning of the relentless policy of conquest of Islam. (Sell, "The Battles of Badr and of Uhud," p. 43 f.) Then began also Islam's policy of mingled mercy and pitiless cruelty. The prisoners taken at Badr were handcuffed and marched with the army returning to Medina. On the way two were ordered to be executed. One ventured to ask why he was dealt with more rigorously than the rest. "Because," replied Mohammed, "of thine enmity to God and His Prophet." "And my little girl," cried the captive, in bitterness of soul, "who will take care of her?" "Hell fire," answered the Prophet, as the victim was hewn to the ground. "Wretch and persecutor!" he continued; "scorner of God, of His Prophet, and of His word; I thank the Lord, who hath comforted mine eyes by thy death." (Muir, "Mahomet and Islam," p. 100.) Individuals in Medina who troubled him he removed without qualms. A woman named Alma at Medina disbelieved in him and wrote poems against him. An assassin crept into her apartment at night, removed a suckling babe from her breast and transfixed her to her couch with his sword. "Next morning,

in the Mosque at prayer, Omar acquainted Mohammed (who was aware of the design) with what he had done, and asked whether there was any cause for apprehension. 'None whatever,' replied the Prophet; 'a couple of goats will hardly knock their heads together for it.' Then turning to the bystanders, he remarked, 'Behold a man that hath assisted the Lord and His Prophet.'" (Muir, "Mahomet and Islam," p. 103 f.) A few weeks later, annoyed by another unbeliever, Mohammed exclaimed to those about him, "Who will rid us of this pestilent fellow?" A faithful friend shortly after fell upon the troubler as he slept. Some months after this Mohammed prayed aloud of another whom he disliked, "O Lord, rid me of the son of Ashraf in whatsoever way Thou wilt." And then prompted his followers to murder by asking, "Who will ease me of this pestilent fellow, for he troubleth me?" "Here am I," said Mohammed son of Maslama, "I will slay him." With four others, he attacked him treacherously, and brought his head to the Prophet at the gateway of the Mosque. "Welcome," he exclaimed; "for I see that your faces beam with victory." "And thine too!" they added, as they cast the ghastly head of their victim at his feet. (Muir, "Mahomet and Islam," p. 107.)

Mohammed now dealt with the Jewish tribes round about with relentless severity, seeking pretexts for their extermination or exile. He also

PERSIA—GROUP OF DERVISHES

waged war against the Arab tribes in the interior, and, eight years after the Hegira, returned with an army of ten thousand and conquered Mecca.

All this career of war and bloodshed, however, was filled also with clemency and kindness. It was against unbelievers and adversaries that the Prophet displayed hostility and vindictiveness. The acceptance of Islam made a man at once his brother and his friend. In the development of Islam now, but especially later, it became necessary to devise working arrangements concerning the case of peoples who fell within the territory or authority of Islam, but who would not accept the religion. There was often good will and fairness shown in these relations, but this was the exception and not the rule, and both in Mohammed's lifetime and afterwards, the pressure of persecution and oppression upon all unbelievers was almost crushing.

These developments of Mohammed's character and methods at Medina, following naturally upon his religious success and the position of political authority which he of necessity took up, were accompanied by interesting developments in his religious teaching. At Mecca and when he first came to Medina, when he still hoped to win the Jewish tribes, the sections of the Koran which he gave out were full of Christian and Jewish elements, but these elements grew less and less, although the growing Koran still preserved all that was good in the new faith. At first in Medina Mohammed prayed toward Jerusalem.

But he turned soon to Mecca and thenceforward his religion faced back towards its semi-pagan and Ishmaelitic elements. Nevertheless the truly religious fervor of the faith glowed with a great burning, and when Mohammed died on June 8, 632, the new force which he had introduced had remolded Arabia, and begun to affect the whole Eastern world.

Mohammed's Influence.

Ameer Ali, Syed, representing the best type of Modern Mohammedan, sums up the Moslem view of the Prophet's influence:—

> Thus disappeared from the scene one of the greatest, if not in very truth the greatest, of God's servants, who have lived and worked for the good of mankind. He found the bulk of his own people sunk in the grossest fetichism, decimated by tribal feuds, addicted to infanticide and the worst forms of pagan practices. Here and there individuals had broken away from the old cults, but were still groping in darkness in search of the road to truth and salvation, unsatisfied spirits to whom neither Judaism nor Christianity brought any solution to the enigmas of life.
>
> In less than a decade he not only stamped out the pagan ways and habits which held the heart of Arabia, but infused into his folk a new life, imparted to them a new conception of duty, of moral responsibilities of which they had been wholly devoid before. The beneficence of his work was not confined to his own countrymen. His words revived the religious spirit of surrounding nations, whose moral abasement was equally deplorable. (Ameer Ali, Syed, "Islam," p. 51 f.)

This estimate regards as accomplished what Abu Bakr and Omar had to do as the first Khalifs

or successors of Mohammed. But the task was already done in germ. As Professor Margoliouth says, "His political work was not left half finished at his death; he had founded an empire with a religious and a political capital; he had made a nation of a loose agglomeration of tribes. He had given them a rallying point in their common religion, and therein discovered a bond more permanent than a dynasty. The old faiths which had survived so long in secluded Arabia had been given their death blow; some of their practice was indeed taken over unaltered, but the old names were utterly destroyed. 'Though Mohammed is dead, yet is Mohammed's God not dead.'" (Margoliouth, "Mohammed," p. 471 f.)

The Problem of Mohammed's Character.

On no problem in human character has there been, perhaps, more dispute than on the character of Mohammed. Was he a good man or a bad man, a prophet or an impostor? The Rev. G. A. Lefroy, Bishop of Lahore, a true Christian missionary and a lover of the Mohammedan peoples, has set forth what we must hold to be the true answer:—

> I believe Mohammed to have been, especially in the beginning of his career, an earnest man, genuinely seeking after truth with, in large measure, pure motives, and free from personal aims. I believe that he saw truths far grander and deeper than those which most of his countrymen saw, and that he labored hard and long, amid every discouragement and often at the risk of his life, to bring home to his people the knowl-

edge of these truths and to redeem them from the gross idolatry, the infanticide, and the many social and religious evils in which they were sunk. I have no doubt that he believed he had a real mission of God, and I believe he was right in thinking so, and that, at any rate at one part of his life, the spirit of God was working strongly within him, and calling him to a great work. But I believe that with the access of power there came a fatal lowering of aims, and of the tone of his own life, till—from regarding himself so long as the mouthpiece of God—he permitted himself first to disregard his conscience, and then to take that last and awful step, in which also he is not alone among those whom God has called to noble aims and high privileges, of identifying the voice of God with the promptings even of his lower nature, and claiming the divine authority for that which he ought to have repelled as, what it indeed was, the very tempting of the evil one himself. ("Mahomedanism, Its Strength and Weakness," p. 21.)

Was Mohammed a Prophet?

According to the standards of goodness prevailing in Arabia in the seventh century, Mohammed was a truly good and noble man. He was guilty of bloodshed and sensuality, but these were common Arabian vices. He was in the conditions of his time a righteous man. Measured by the character of Christ he was pitiable and vile. As to his teaching, he saw and taught some great truths. Those who believed on his word were led forward into a far nobler thought of God than they had ever had before. It was an inadequate thought of God, but it was great and splendid, and so far as it was true, the man who saw it and spoke it was teaching the truth of God. But as

prophet in the sense that Isaiah or Paul were prophets, as pure spiritual teachers representing the highest moral ideals, or even more in the sense that Christ was a Prophet, a prophet Mohammed was not. The moral and intellectual and spiritual limitations of his message show that he bore no such commission as the prophets of Israel, or the apostles of Christ. Whatever moral superiority and prophetic authority Mohammed had were relative, in comparison wholly with the Arabian life about him. They were not absolute or ideal. In so far as they have been made so by Islam they have been a shackle and a shame to humanity.

Mohammedanism.

And, now, we must ask what was the religion which Mohammed founded, and which is held to-day by two hundred million of our fellow creatures? With Mohammed it was at the outset the acceptance of the fundamental declaration, "There is no god but God and Mohammed is the prophet of God," but its theology and ritual soon outgrew the single affirmation with which it began. We can gain a general view of the faith by considering its foundations, its doctrines and its practical duties. (See Sell, "The Faith of Islam.")

The Foundations of Islam.

1. The foundations of Islam are four, the Koran, the Sunnat, Ijma and Qias.

The Koran.

The first and main foundation is the Koran. The word Koran is derived from the Arabic word to read. For this Bible of Mohammedanism the Moslems have the loftiest veneration. It is held

by them to have existed uncreated from eternity, resting on a great table of fabulous size, from which it was brought down as needed by Gabriel, who gave it to Mohammed phrase by phrase and word by word. Mohammed in admitting that he worked no miracles, appealed instead to the Koran, which he claimed as a unique and perpetual miracle. And it has been so regarded by Moslems.

So sacred is the text supposed to be that only the Companions of the Prophet are deemed worthy of being commentators on it. The work of learned divines since then has been to learn the Koran by heart and to master the traditions, with the writings of the earliest commentators thereon. The revelation itself is never made a subject of investigation or tried by the ordinary rules of criticism. If only the Isnad, or chain of authorities for any interpretation, is good, that interpretation is unhesitatingly accepted as the correct one. It is a fundamental article of belief that no other book in the world can possibly approach near to it in thought or expression. It deals with positive precepts, rather than with principles. Its decrees are held to be binding, not in the spirit merely, but in the very letter, on all men, at all times and under every circumstance of life. This follows as a natural consequence from the belief in its eternal nature. (Sell, "The Faith of Islam," p. 6 f.)

While held to be an eternal, uncreated book, the Koran nevertheless is made up of a long series of Mohammed's utterances in the form of revelations from God, uttered by God in the first person plural; and these revelations, so far from being eternal, often contradict one another, later

ones abrogating earlier ones; they are full of legends learned secondhand from Rabbinic traditions of the Jews, or from apocryphal Christian books; and when chronologically arranged, their connection with the successive incidents and problems of Mohammed's life makes them almost autobiographical. Ameer Ali, Syed, frankly concedes the influence of contemporary thought upon Mohammed's mind:—

> There is no doubt that in the Suras of the intermediate period, before the mind of the teacher had attained the full development of religious consciousness, and when it was necessary to formulate in language intelligible to the common folk of the desert, the realistic descriptions of heaven and hell, borrowed from the floating fancies of Zoroastrianism, Sabianism and the Talmudic Jew, attract the attention as a side picture, and then comes the real essence—the adoration of God in humility and love. The hooris are creatures of Zoroastrian origin, so is paradise (in Persian "firdaus"), whilst hell, in the severity of its punishment, is Talmudic. ("Spirit of Islam," p. 235 f. Quoted in Goldsack, "The Origins of the Qur'an," p. 10 f.)

A single breath of true criticism destroys the Moslem idea of an eternal Koran. But the obvious use of the revelations by Mohammed to provide for crises which arose, is destructive not only of the idea of an uncreated book, but also of the claim of the book as a true revelation from God. (See Sell, "Historical Development of the Quran.") When his wives complained with good reason of his irregularities, he silenced them by a regulation allowing him conjugal excesses which he had himself proscribed as unlawful.

When he wished to marry the wife of his adopted son, a form of marriage forbidden by his own law, he issued a revelation from God encouraging him to the transgression. It is wonderful that the faith of his followers bore the strain. It not only bore it, but it also elevated the revelations into the very eternal being of God.

After Mohammed's death the revelations which were scattered about were collected. Subsequently an authorized edition was prepared and all others were destroyed, and the uncreated, untranslatable miracle of the Koran was passed down to us. The true Moslem still deems it the book of all books, holding a theory of literal inspiration and absolute authority regarding it, and seeing in it a truly heavenly beauty. The Western mind has usually taken an unfavorable view of it. Nevertheless the Koran is a wonderful book, with many passages of noble truth, and of great beauty, preserved even in our translations of what the Moslems regard as its miraculous Arabic.

Sunnat, Ijma and Qias.

The other foundations of Islam are the Sunnat, Ijma and Qias. The Sunnat is "the basis of religious faith and practice, which is founded on traditional accounts of the sayings and acts of Mohammed." In all that he did and said Moslems hold that Mohammed was supernaturally guided. It is this which makes his moral example so dangerous. And the contention that Mohammed did not himself claim this authority

cannot be upheld. "He who loves not my Sunnat (*i. e.*, my command or example) is not my follower." This was his own word, and a learned theologian of Islam has stated the essence of religion to consist of three things: "first, to follow the Prophet in morals and in acts; secondly, to eat only lawful food; thirdly, to be sincere in all actions." (Sell, "The Faith of Islam," p. 15.) There are six books of these Traditions and every accepted act or word of Mohammed's in them is a law as binding upon the Moslem as the word or example of Christ is upon Christians. The third foundation of the Faith is called Ijma, a word meaning collected. It means technically the general consent of the leading theologians, but pre-eminently it is a collection of the opinions of the Companions, the men who knew Mohammed. Qias is the fourth foundation. It means the reasoning of the learned with regard to the teaching of the three other foundations.

The Foundations a Shackle Upon Progress.

These four foundations are regarded by Moslems as forming a perfect basis of religion and polity. "They secure the permanence of the system, but they repress an intelligent growth." No nation can advance around whose intellectual and political life the coils of these antiquated authorities are wound. "The jurists of Persia, it seems, are against constitutionalism," said Isma'il Hakki Effendi, one of the best known Mohammedan preachers in Constantinople, in a sermon in 1909. "Those rascals have always

been on the side of autocracy. A group of the Persian Ulema belonging to the royalists are clamoring for despotic government. . . . And the jurists solemnly declare that this is not their own ruling but that of the canon law of Mohammedanism. . . . According to the false notions of the Persian Ulema, Islam does not permit of constitutionalism, but is an absolute monarchy! Oh, reverent jurists, there is no religion, no code which advocates constitutionalism as strongly as does Islam." ("Moslem Sermons," "Hibbert Journal," April, 1910, p. 658.) Our hearts rejoice with the preacher in his deliverance. Nevertheless the Persian priests are right. Islam can live under constitutionalism, but it will not be the Islam of Mohammed and the Khalifs and of the fourteen centuries of consistent Mohammedan absolutism.

The Doctrine of Islam.

2. The doctrine of Islam. The Kalima is the simple creed of Islam: "There is no god but God and Mohammed is the Apostle of God," but this includes as indispensable the acceptance of God, Angels, Books, Prophets, the Resurrection and Day of Judgment, and the Predestination of good and evil.

The Moslem Idea of God.

The central merit of Mohammedanism was its uncompromising assertion of the unity and sovereignty of God. Men must surrender to Him. Hence the name of Islam, by which Mohammedanism is known,—surrender. The Koran is full of the noble proclamation of this truth of God's single

supremacy: "God, there is no God but He, the living, the eternal; slumber doth not overtake Him, neither sleep; to Him belongeth all that is in heaven and in earth. Who is he that can intercede with Him but with His own permission? He knoweth that which is past and that which is to come unto them, and they cannot comprehend any of His knowledge but so far as He pleaseth. His throne is extended over heaven and earth, and the upholding of both is no burden unto Him. He is the lofty and the great."

Mohammed did not discover monotheism. From the Jews and from the Hanifs, a contemporary theistic sect, from many currents of thought and from the unified testimony of Nature in the desert, he knew of the one God. The great fact, however, was that the sense of this one God and of His government of men became the overwhelming conviction of Mohammed's soul, and lifted him into a consciousness of mission which bore him out into his wonderful career. In the midst of timid and wrangling men and nations sunk in practical atheism, and godless Jews and idolatrous Christians, he stood forth as one who knew God and was not afraid:—

He it is who shows you the lightning for fear and hope; and He brings up the heavy clouds. And the thunder celebrates His praise, and the angels too, for fear of Him. And he sends the thunder clap and overtakes therewith whom He will. Yet they wrangle about God! But He is strong in might.

> Your God is one God; there is no God but He, the Merciful, the Compassionate. Verily in the creation of the heavens and the earth, and the alternation of night and day, and in the ship that runneth in the sea with that which profits man, and in what water God sends down from heaven and quickens therewith the earth after its death, and spreads abroad therein all kinds of cattle, and in the shifting of the winds, and in the clouds that are pressed into service betwixt heaven and earth, are signs to people who can understand.

The Moslem idea of God, however, has lacked from the outset elements without which it is both false and unfruitful. The essential attributes of God in Islam are Life, Knowledge, Power, Will, Hearing, Seeing, Speech. The Koran contains ninety-nine names of God, and these are of course attributes, but the seven named are the primary and essential ones. And they fail to include, and this is the defect of the whole Moslem doctrine of God, the fatherhood of God, the attribute of love, and the principle of ethical justice, while the conceptions which are included in the Moslem view are inharmonious among themselves. (Zwemer, "The Moslem Doctrine of God"; Gairdner, "The Muslim Idea of God"; Goldsack, "God in Islam"; Zwemer, "Islam," p. 86 f; Rice, "Crusaders of the Twentieth Century," pp. 231-239.) God is "the Absolute, the Unconditioned, the Not-responsible to men, the Irresistible in will and power, the Unbegotten and Unbegetting, the All-sufficient, who needs neither the world nor the men whom He has created." (Gairdner, "The Muslim Idea of God," p. 12.)

The Moslem conception of God, as Dr. Washburn says, "is that of an absolute oriental monarch, and His unlimited power to do what He pleases makes entire submission to His will the first, most prominent duty. The name which they give to their religion implies that. It is Islam, which means submission or resignation. ("Parliament of Religions," Vol. I, pp. 569, 570.) And Palgrave, whose knowledge and judgment were reliable, says of the Moslem idea:—

> God is one in the totality of omnipotent and omnipresent action which acknowledges no rule, standard, or limits, save one sole and absolute will. He himself, sterile in His inaccessible height, neither loving nor enjoying aught save his own and self-measured decree, without son, companion, or councillor, is no less barren for Himself than for His creatures; and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around.

There was far more in Mohammed's idea than this, and this idea, inadequate as it was, bred a certain great manhood in those who held it, but it contained no elements of fellowship or of life. It was in its very nature alien and antagonistic to the central Christian ideal of God as father.

Angels, Books, Prophets.

The Moslem creed includes an elaborate faith in Angels, many of whom are named and their duties designated, and in genii or jinns, beings created of fire long before man, and in sacred Books of which there are one hundred and four

in all, sent down through Gabriel to the prophets, —to Adam ten, to Seth fifty, to Enoch thirty, to Abraham ten, to Moses the Tamat or Pentateuch, to David the Psalms, to Jesus the Injil or Gospel, to Mohammed the final and superseding book, the Koran, which, as Al Berkevi says, "is to be followed till the day of judgment. It can neither be abrogated nor changed." Regarding the belief in Prophets, Al Berkevi says:—

> It is necessary to confess that God has sent prophets; that Adam is the first of the prophets and the father of all men; that Mohammed is the last of the prophets; that between Adam and Mohammed there were a great number of prophets; that Mohammed is the most excellent of all and that his people are the best of all peoples; that each of the preceding prophets was sent to a special people, some with books, some without, but that Mohammed was sent to all men and also to the genii; that his law will remain until the end of the world. (Sell, "The Faith of Islam," p. 150.)

Resurrection, Judgment and Heaven.

Then will come the Resurrection and the Judgment, of which the Koran and the Moslem writers give vivid pictures (Sale, "Preliminary Discourse," Section IV, pp. 59-80), culminating in the familiar descriptions of Paradise, which Ameer Ali interprets figuratively, but which the general and orthodox opinion has always received in the obvious and literal acceptance.

> But for him who dreadeth the tribunal of his Lord, are prepared two gardens. Planted with shady trees. In each of them shall be two fountains flowing. In each of them shall there be of every fruit two kinds. They shall repose on couches, the linings whereof shall

be of thick silk interwoven with gold; and the fruit of the two gardens shall be near at hand together. Therein shall receive them beauteous damsels, refraining their eyes from beholding any besides their spouses, whom no man shall have deflowered before them, neither any jinn. Having complexions like rubies and pearls. Shall the reward of good works be any other than good? And besides these there shall be two other gardens. Of a dark green. In each of them shall be two fountains pouring forth plenty of water. In each of them shall be fruits, and palm trees and pomegranates. Therein shall be agreeable and beauteous damsels. Having fine black eyes; and kept in pavilions from public view. Whom no man shall have deflowered, before their destined spouses, nor any jinn. Therein shall they delight themselves, lying on green cushions and beautiful carpets. Blessed be the name of thy Lord possessed of glory and honor. (Koran, Sura LV, 41-78.)

Predestination.

The remaining dogma of the Mohammedan confession is predestination. Some quotations from the Koran and the Traditions, which it must be remembered are in Moslem eyes as valid as the Koran, will suffice to represent the Moslem doctrine. "The Prophet said, Verily, the first thing which God created was the pen. And He said to it, write. It said, what shall I write? He said, write down the divine decrees (qadar); and it wrote down all that was and all that will be to eternity." "And God has created you and what ye do." "Every man's fate (lit., bird) have we fastened on his neck." "He leads astray whom He will, and guides whom He will." "The plague is a punishment . . . and when it arrives at any place where you are, do

not flee away from it." "Verily God most high has ordained five things on each of His servants from His creation: his appointed time, his actions, his dwelling place, his travels and his subsistence." Little wonder that, with such a creed, the Companions of the Prophet should ask in bewilderment, "What use, then, of our striving at all?" To which Mohammed made the rejoinder, "When God creates any servant for heaven, He causes him to go in the way of those destined for heaven, until he dies, after which He takes him to heaven. And when He creates any servant for the fire of hell, then He causes him to go in the way of those destined for hell until his death, after which He takes him to hell!"

> The moving finger writes; and, having writ,
> Moves on; nor all your piety or wit
> Shall lure it back to cancel half a line,
> Nor all your tears wash out a word of it.

What Omar Khayyam puts in his cynical verse, Al Berkevi candidly concedes: "It is necessary to confess that good and evil take place by the predestination and predetermination of God, that all that has been and all that will be was decreed in eternity, and written on the *preserved table;* that the faith of the believer, the piety of the pious and good actions are foreseen, willed, predestined, decreed by the writing on the *preserved table;* produced and approved by God; that the unbelief of the unbeliever, the impiety of the impious and

bad actions come to pass with the foreknowledge, will, predestination and decree of God, but not with His satisfaction and approval. Should any ask why God willeth and produceth evil, we can only reply that He may have wise ends in view which we cannot comprehend." (Sell, "The Faith of Islam," p. 173.)

It cannot be charged that this hopeless doctrine of an iron predestinarianism affected the freedom of movement of Mohammed and the Khalifs who succeeded him. It did not. On the other hand, it gave them such a resistless courage and undying purpose as neither man nor nature could subdue. But when the first v i v i d enthusiasm subsided, then the inevitable poison of the doctrine began to work its effects. "Before thou and I were thought of," writes the poet Farzi, "our free will was taken from our hands; be without cares, for the Maker of both worlds settled our affairs long before we were made." In personal morals Omar Khayyam draws out the consequence of Mohammed's doctrines:—

The Ball no Question makes of Ayes and Nóes,
But Right or Left, as strikes the Player goes;
And He that toss'd Thee down into the Field,
He knows about it all—He knows—He knows!

With Earth's first Clay They did the Last Man knead,
And then of the Last Harvest sow'd the Seed;
Yea, the first Morning of Creation wrote
What the Last Dawn of Reckoning shall read.

Oh, Thou, who Man of baser Earth didst make,
And who with Eden didst devise the Snake;
For all the Sin wherewith the Face of Man
Is blacken'd, Man's Forgiveness give—and take!

And as to national life, Sell's judgment is too temperate: "It is this dark fatalism which, whatever the Koran may teach on the subject, is the ruling principle in all Moslem communities. It is this which makes all Mohammedan nations decay. Careless of self-improvement, heedless of the need of progress, the Moslem nations, still independent, are in all that relates to the higher aspects of intellectual and civilized life, far behind the nations of the West."

Five Practical Duties.

3. The practical duties of Islam are five. (1) The recital of the Kalima or confession of faith in the short form already given, or in the longer form, such as, "I testify that there is no deity but God, I testify to His unity and that He has no partner; I testify that Mohammed is His servant and His messenger." The short confession embodies the very spirit of Islam. "It has led everywhere the march of its armies, it has rung for twelve centuries in the morning air from its minarets, it has been passed from lip to lip, as no other word has ever been passed, by thousands of millions of the human race."

(2) Namaz, or the five stated periods of prayer, preceded by the specified ablutions with water, or under certain circumstances, with sand. Unless these ablutions are made with absolute precision and the prayer offered with perfect observance of the ritual, the whole supplication is futile. The hours are before sunrise, when noon is past, midway between noon and sunset, a few minutes

after sunset, and between sunset and midnight. They must all be in Arabic. A Moslem was excommunicated in India for saying that the prayers might be in Hindustani. In spite of their fatalism, one might say all the more by reason of it, the Moslems believe in prayer, and they pray with an openness and sincerity which puts to shame many Christian peoples.

(3) Roza, the thirty days fast of Ramazan, the month in the Moslem calendar in which the Koran was sent down to be man's guidance. No part of Mohammedanism gives clearer evidence of the sincerity and earnestness of Islam than this fast. The Moslem calendar is not solar, as ours is, and Ramazan sometimes falls in the summer. Yet for the whole of this month, even in the hottest weather, all Moslems must abstain from all food and all liquid from sunrise to sunset. There is, of course, great indulgence at night, and rich Moslems simply reverse night and day, sleeping during the day, but the poor cannot do this, and the pious spend the month in studying the Koran and in prayer.

(4) Zakat, or almsgiving. Every Moslem of full age must give a proportion of his wealth each year to alms. Two and a half per cent is the common percentage required, but of the produce of land naturally watered one-tenth is due. The Zakat may not be given for building mosques, or for personal expenses or to set a slave free, or to parents or children, or to wife or husband, or to a slave. It must be given as bona fide alms.

The duty is much evaded, but the principle of almsgiving is inground in Moslems.

(5) The Hajj, or pilgrimage to Mecca. The pilgrimage must be made by every free Mohammedan who is sound in body and of full age, when he has sufficient means to pay his expenses, after duly providing for the support of his household till his return. If death overtake a man before he has made the pilgrimage, he is accounted a sinner. This pilgrimage was an ancient Arabian institution which Mohammed took over as a unifying element in his religion. A small minority of the Mohammedans of the world have ever made the Hajj. Those who have done so are exalted persons in their communities. The conditions under which the pilgrimage has been made, the unhygienic conditions in Mecca, the common drinking from the well Zem-zem, the common kissing of the black stone in the Kaabah, the temple at Mecca, and the debauchery of many of the pilgrim caravans, have made Mecca a great danger center, but the religious fervor of the rites of the Hajj and the unifying influence of this central gathering of the Faithful, have justified it even in the minds of Moslem Modernists.

The Spread of Mohammedanism.

These were the foundations, the doctrines and the duties of the great religious force which gathered in Arabia in the seventh century and, with its battle cry "Allah Akhbar," "God is great," and its brief but mighty creed, "There is no god but God, and Mohammed is the Apostle

of God,'' moved out upon the world. Already in Mohammed's life three embassies had been sent to Heraclius, the Emperor of the Greeks, and to the Chosroes Dynasty of Persia to summon them to Islam, and by the time of the Prophet's death his power was paramount through Arabia. Much remained to be done, however, even in his own land, and Abu Bakr, who succeeded him as Khalif, or head of Islam, and who was a just and simple man, showed great ability in solidifying the Moslem power in Arabia, as well as in extending it abroad. The latter was indeed the chief method by which he effected the former. The seeds of tragedy in the new faith bore fruit in the violent deaths of the three Khalifs who succeeded Abu Bakr, Omar, Othman and Ali, and never from its origin until to-day has Islam known unity and peace, but never during all these centuries has it ceased to spread. Its victorious arms were carried into Persia, Syria and Egypt, and then across Africa into Spain and France until Charles Martel stopped its westward march between Poitiers and Tours in 732, and across Asia Minor and the Hellespont into Eastern Europe until John Sobieski halted it at Vienna in 1683; across Persia into Central Asia and India, where it holds its own to-day with more of its followers under the British King than it has under any Moslem governor; across the roof of the world the new faith passed into China, where there are over five million Mohammedans;

around the Southern Seas it swept to the East Indies and beyond; and lastly, because the movement is yet going on, it spread southward and is spreading still among the tribes of the great heart of Africa. Its impetuous spirit at the outset bade fair to carry it wherever a warrior could walk or ride his horse. "Great God," said Akbah as he spurred his horse into the waves of the Atlantic, after victoriously crossing the entire north of Africa, "if my course were not stopped by this sea, I would still go on to the unknown kingdom of the West, preaching the unity of Thy holy name, and putting to the sword the rebellious nations who worship any other gods than Thee." (Dods, "Mohammed, Buddha and Christ," p. 102. See Haines "Islam as a Missionary Religion.")

Schism.

This widespread development of Mohammedanism has not come, however, without deep-reaching internal schisms. These existed in Mohammed's time and they multiplied after his death. There were political rivalries and theological divisions, and Mohammed's prediction has come true. "The Magians are divided into seventy sects," say the Mohammedans, "the Jews into seventy-one, the Christians into seventy-two, and the Moslems into seventy-three, as Mohammed had foretold." The first great breach in Islam arose out of civil war between Ali, the fourth Khalif, and his rival, Muavia. Ali and his two sons were killed, and to this day are

regarded by the Shiah sect as their great heroes and martyrs, while they look upon the Sunnis, or orthodox Moslems, as scarcely closer to them than Christians. The Persian Mohammedans and some of the Moslems of India are Shiahs. The Shiahs reject the first three Khalifs as usurpers of Ali's place; they even prefer Ali to Mohammed, or at least esteem them equal; they charge the Sunnis with corrupting the Koran and reject the Sunnat or Traditions as apocryphal and unworthy of credit. (Sale, "Preliminary Discourse," Sec. VIII.) The central and characteristic belief of the Shiahs is their faith regarding the Imam. The Shiahs hold that "the Imam is the successor of the Prophet, adorned with all the qualities which he possessed, wiser than the most learned men of the age, holier than the most pious; free from all sin, original and active. His authority is the authority of God." His body is so pure and delicate as to cast no shadow. He is the supreme pontiff, the vicar of God on earth. "The Koran, the infallible book, is plussed by the Imam, the infallible man." (Sell's "Faith of Islam, pp. 76, 78.)

The Bab and Behaisim.

On this doctrine of the Imam the Shiahs are divided into two parties. We speak of them because they also serve to explain modern history and the movement of Christianity in Asia and Africa. The Imamites reckoning Ali as the first, believe in twelve Imams, the last of whom, Abul Kasim, is still alive, though concealed, and bears the

name of Al Mahdi, "the guided." The Ismailians believe that since the sixth Imam, the Imams have been concealed. The Imam is in existence now, but concealed. There are always those who say, "Next year the Mahdi will appear." There is fine soil in this belief for a crop of disturbances and small fanaticisms of which we have not seen the last. It explains many things about Moslem lands, and makes movements like the Mahdi movement in the Soudan and modern Babism intelligible. The founder of Babism, Mirza Ali Mohammed, the Bab, was the son of a Shiraz grocer, born in 1819 or 1820. His manifestation as a prophet was in 1844 at Bushire. His name of Bab, or gate, signified his claim to be the one through whom alone knowledge of the twelfth Imam Mahdi could be attained. His pretensions grew apace and he soon advanced himself as the Mahdi, then as a reincarnation of the Prophet, then as a Revelation or Incarnation of God Himself. The Bab was shot at Tabriz in 1850, and the Babis, his followers, removed to Bagdad. Thence the Turkish Government removed them to Constantinople and then to Adrianople in 1866. One of them, Mirza Hussein Ali, or Beha, announced himself as the Mahdi whom the Bab had foretold. This led to a dissension and bloody schism, ending in the permanent division of the Babis, with two prophets, Beha at Acre, and his younger brother at Cyprus, where the British Government pensioned him. The influence of Beha prevailed and the Babis became Behais.

The movement is very active in Persia and in modified forms has found its way to the West. The present head is Abbas Effendi, the son of Beha, who is a man of piety and religious earnestness.

Behaism represents a revolt against the tyranny and fanaticism of the Koran and the laxity of Moslem practice, though allowing wine drinking and other leniencies. The Bab advocated also the removal of the veil by women, the disestablishment of the harem, and war against mendicancy. Doctrinely the Beha movement displaces Mohammed and the Koran, and regards God as a spiritual essence and not a person. In Persia Behaism is a mixture of Mohammedanism, Sufiism and Universalism. In the West it takes various forms. Mr. Kheiralla was for a time the spokesman of the view that Beha was the incarnation of God the Father. (Kheiralla, "Beha Ullah, the Glory of God.") Abbas Effendi, however, claims to be no more than a man, the teacher of the principle of religious unity, and those who have visited him at Acre have come away with a high regard for him. The utterances of Behaism which are making appeal in America now are well illustrated by such quotations as these from "Hidden Words," published from "The Supreme Pen" of Beha, by the Behai Publishing Society of Chicago:—

IN THE NAME OF THE MIGHTY SPEAKER!

O ye possessors of intelligence and hearing, the first melody of the Beloved is: O nightingale of Significance,

seek no refuge save in the rose garden of significances! O messenger of the Solomon of Love, dwell not but in the Sheba of the Beloved! O phœnix of Immortality, choose no abode except in the Mount of Faithfulness! This is thy station if thou art soaring to the Placeless on the wings of Life.

O PEOPLE OF THE DELECTABLE PARADISE!

Let the people of Certainty know that a new Garden has appeared near the Rizwan in the Open Court of Holiness, and that all the people of the Heights, and the temples of the Exalted Heaven, are around it. Therefore endeavor to reach that Station, and discover the truths of the mystery of Love from its red tulips, and unveil abundant knowledge of the Oneness from its eternal fruits. Radiant are the eyes of him who has entered therein with trust.

To make any impress upon the Western mind Behaism will have to draw much nearer to reality.

Sufiism and Wahabism.

Of the many other developments in Islam, the two most important were Sufiism and Wahabism. The former is the mystical reaction from the mechanical conception of God. It was, as Dr. Shedd says, "a protest against the exclusiveness of Islam, its literalism, its legalism, and the bare transcendence of its conception of God. It emphasizes over against these the truth of all religions (one God manifesting himself in many ways), the mystical interpretation of sacred books, the spiritualizing of the law, and even its practical abrogation for those who reach a certain height of spiritual culture, and the divine indwelling in the prophets, in the Imams, and even in lesser leaders." (Report of Commission IV, World Missionary Conference, Ch. V.)

Omar Khayyam's Rubaiyat are the utterances of the Persian reaction from this reaction. After the fatalism and pantheism of Islam and Sufiism, there were left only such sensual pleasures as life might hold:—

There was a door to which I found no key;
There was a veil past which I could not see:
Some little talk of Me and Thee
There seemed—and then no more of Thee and Me.

One moment in annihilation's waste,
One moment, of the well of life to taste—
The stars are setting and the Caravan
Starts for the dawn of nothing—oh, make haste!

Ah, fill the cup: what boots it to repeat
How Time is slipping underneath our feet:
Unborn To-morrow, and dead Yesterday,
Why fret about them if To-day be sweet.

The Wahabis are Mohammedan Puritans. They reject Ijma after the death of the Companions of the Prophet, hold to the right of private judgment of the Koran and the Traditions, call themselves "Unitarians" and denounce all others as polytheists, reject all saint worship even at Mohammed's tomb at Medina, renounce rosaries for the repetition of the ninety-nine names of God, and at one time in their history, toward the close of the eighteenth century, seemed about to subdue and reform the whole Moslem world, restoring the order of the primitive days. (Hughes, "Dictionary of Islam." Art. "Wahabi," pp. 659-662.) Besides these divisions of Islam there are many others. Mohammedanism is very far, accordingly, from being the unity that is

often supposed. "In no part of the world," says Palgrave, "is there more of secret division, aversion, misbelief (taking Mohammedanism as our standard) and unbelief, than in those very lands which to a superficial survey seem absolutely identified in the one common creed of the Quran and its author." (Palgrave, "Arabia," Vol. 1, p. 10.)

Moral Effects of Mohammedanism.

These are not the only lamentable moral effects of Islam. Religions, like men, must be judged by their fruits, and the fruits of Mohammedanism condemn the tree which bear them. It is sometimes said that Mohammedanism is unjustly judged when tested in this way, that it was a great advance upon the conditions which preceded it in Arabia, and that for certain races and stages of human development it is, if not ideally better than Christianity, yet more practically suitable. To this it is to be replied, first, that while Mohammedanism may have improved conditions in Arabia, there is room for difference of opinion; secondly, that the conditions it introduced, if better than those which preceded them, stopped any further progress, as they stop it now wherever they come to prevail; and thirdly, that the ethical and social ideals of Mohammedanism are inadequate and injurious.

Did it Improve Arabia?

The moral code of Islam and its clean monotheism represented an immense advance on the conditions prevalent in Arabia when it arose. The great vices of the Arabs were revenge,

drunkenness, gambling, infanticide, polygamy and divorce, insecurity of property, and fetish worship and idolatry. Mohammed dealt with all these, establishing order and justice and security, and prohibiting all evils save polygamy, which he limited, and divorce. It seems fair to accept the traditional view that the conditions which he introduced were better than those which had prevailed. But the evidence against this view is heavy. "Fresnel has shown that the pre-Islamic Arabs were on a higher moral plane than the Arabs after their conversion of Islam; and Perron contrasts the freedom and the legal status of woman prior to Mohammed with her servile condition under Islam." (Zwemer, "Islam," p. 3.) As to women's position, also, Robertson Smith says, "It is very remarkable that, in spite of Mohammed's humane ordinances, the place of women in the family, and in society, has steadily declined under his law. In ancient Arabia we find many proofs that women moved more freely and asserted themselves more strongly than in the modern East. The Arabs themselves recognized that the position of woman had fallen, and it continued still to fall under Islam." ("Kinship and Marriage in Early Arabia," pp. 100-104.) And Sir William Muir says in his Life of Mohammed, "I do not hesitate to say that the wife was possessed of more freedom and exercised a greater, healthier and more legitimate influence under the pre-existing institutions of Arabia" than under

Mohammedanism. The relations of Mohammed and Khadijah, when Mohammed was only a monotheistic Arab in Mecca, were far nobler than the Prophet's relations to his ten wives and four concubines at Medina.

The Petrifying Influence of Mohammedanism.

Even if the conditions introduced by Islam were better for the Arabia of the seventh century than the conditions it had previously known, the weakness and curse of the system lies in its erection of these conditions which were imposed upon seventh century Arabia into universal and eternal institutions. As Stobart says, "While forming a correct judgment of the moral condition of Arabia at the time when he arose, and estimating at their true value the benefits he conferred, we must not neglect to keep before our eyes the clear distinction which exists between evil and degrading practices, which are open to reform, and an imperfect, if not vicious law, intended to be the permanent standard of good and evil. The former can be successfully attacked by the influence of better example, and will disappear before a truer and higher civilization; but an evil code of ethics, enjoined by the national faith, and accepted, by its appeal to a divine origin, as the final and irrevocable standard of morality, presents an insuperable barrier to the regeneration and progress of a nation. Yet such is the position which the Koran has taken." (Stobart, "Islam and Its Founder," p. 229.) Mohammedanism has bound Arabia and it binds

every Mohammedan people to a political and social order and to ethical ideals which, even supposing them to have been well adapted to the time which originated them, are now fourteen centuries out of date. It is this thought which prompts Lord Houghton's verse:—

> So while the world rolls on from change to change,
> And realms of thought expand,
> The Letter stands without expanse or range,
> Stiff as a dead man's hand.

In consequence, wherever Mohammedanism has gone it has advanced the people whom it has vanquished to the level of seventh century Arabian civilization, but here or a little beyond here where races were strong, or a little short of here where races were weak, it has left its followers. Further progress has been permanently estopped except at the price of infidelity to Islam. It has possessed no power of assimilation or transformation. (Shedd, "Islam and the Oriental Churches," p. 88).

It is the Mohammedan religion itself that is the chief cause of political sterility and degradation. It has made and in making has unmade the character of good people. "The fact is," says a thoughtful writer on Persia, "that Islam has ruined Persia; and it is not fair to the real character of the people to underrate the effect that their religion has produced on them." (Malcolm, "Five Years in a Persian Town," p. 112.)

Mohammedanism Morally Defective. Polygamy.

And Islam itself is to be held responsible because its ethical and social ideals are inadequate and injurious. The single case of its conceptions and legislation with regard to woman will suffice for illustration. It allowed limited polygamy, unlimited concubinage, and practically unlimited divorce. These are the provisions of the Koran:—

> And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more. But if ye fear that ye cannot act equitably towards so many, marry one only, or the slaves which ye shall have acquired.
>
> And who abstain from the carnal knowledge of women other than their wives, or the slaves which their right hands possess (for as to them they shall be blameless; but whoever coveteth any women besides these, they are transgressors.)
>
> Ye may divorce your wives twice; and then either retain them with humanity, or dismiss them with kindness. But it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot observe the ordinances of God. And if ye fear that they cannot observe the ordinances of God, it shall be no crime in either of them on account of that for which the wife shall redeem herself. These are the ordinances of God; therefore transgress them not; for whoever transgresseth the ordinances of God, they are unjust doers. But if the husband divorce her a third time, she shall not be lawful for him again, until she marry another husband. But if he also divorce her, it shall be no crime in them, if they return to each other, if they think they can observe the ordinances of God; and these are the ordinances of God, he declareth them to people of understanding.

Ameer Ali, Syed, represents the modern attitude of Moslem thought toward these provisions:—

Women, to whom most of the older systems assigned a very inferior position in relation to the stronger sex, obtained in Islam the place God meant them to occupy in the economy of creation. The right of possessing property, of dealing with what was their own, of exercising all the privileges and powers which belonged to them as sentient beings, were accorded to them equally with the other sex. Marriage made no difference in their status or capacity. And a Mussulman wife became as competent to hold property and make dispositions as a single woman. Nor were they denied a share in the patrimony of their parents or kinsfolk in favor of their male relations. Marriage was declared "to be an institution ordained for the protection of society, and in order that human beings may guard themselves from foulness and unchastity."

Polygamy was recognized as lawful among all the nations of antiquity; and its practice had received the sanction of the holy personages of Judaism. As among the Kulin Brahmins, the Pagan Arabs put no limit on the number of wives a man might have. In certain stages of development polygamy is not an evil. The Arabian Prophet, with a true conception of the social and moral conditions and necessities of the age and the people, dealt with the question in a manner which harmonizes with the most advanced standard, and at the same time meets the needs and requirements of the least progressed.

A Mussulman is allowed to marry one, two, three or four wives, provided he can deal with all of them "with equity." If that be not possible he can marry but one.

Many of the best minds of Islam have perceived in this rule a virtual prohibition of polygamy. The moral effect of the institution on Mussulman society as a whole

can hardly be ignored; it has prevented the growth in Mussulman countries, untainted by foreign social ideas, of that class whose existence is alike an outrage on our humanity and a disgrace to civilization. Considering how the profession of the hetairai, honored among some nations, despised among others, but tolerated by most, has flourished through all ages, it is no small credit to the Arabian Teacher that it was so effectually stopped in Islam.

As in the Jewish system, option was given to the husband to dissolve the marriage tie. At the same time, the act was pronounced to be "the most abominable in the sight of the Lord." (Ameer Ali, Syed, "Islam," pp. 29-31.)

On the other hand must be set the terrible facts of the actual conditions prevalent under Islam. There is prostitution there as we know it in the West, and the whole lot of woman is, though with many noble and worthy exceptions, a degraded lot. Of polygamy Sir William Muir says:—

Polygamy, with the barbarous institution of servile concubinage, is the worm at the root of Islam—the secret of its decadence. By it the purity and virtue of the family tie are touched; the tone and vigor of the dominant classes are sapped; the body politic becomes weak and languid, excepting for intrigue; and the state itself too often crumbles to pieces, the prey of a doubtful and contested succession. Offspring born by the slave to her proper lord and master is legitimate, and, as such, shares in the inheritance; but the provision, praiseworthy in itself, affords but an additional ground for division in the house.

Of concubinage Stanley Lane Poole testifies:—

It is not so much in the matter of wives as in that of concubines that Mohammed made an irretrievable mistake. The condition of the female slave in the East is

indeed deplorable. She is at the entire mercy of her master, who can do what he pleases with her and her companions; for the Moslem is not restricted in the number of his concubines, as he is in that of his wives. The female white slave is kept solely for the master's sensual gratification, and is sold when he is tired of her, and so she passes from master to master, a very wreck of womanhood. Her condition is a little improved if she bear a son to her tyrant; but even then he is at liberty to refuse to acknowledge the child as his own, though it must be owned he seldom does this. Kind as the Prophet was himself towards bondswomen, one cannot forget the unutterable brutalities which he suffered his followers to inflict upon conquered nations in the taking of slaves. The Moslem soldier was allowed to do as he pleased with any "infidel" woman he might meet with in his victorious march. When one thinks of the thousands of women, mothers and daughters, who must have suffered shame and dishonor by this license, he cannot find words to express his horror. And this cruel indulgence has left its mark on the Moslem character, nay, on the whole character of Eastern life.

And of the seclusion of women Keene, in "The Turks in India," says:—

All Zenana life must be bad for men at all stages of their existence. In youth, it must be ruin to be petted and spoiled by a company of submissive slave girls. In manhood, it is no less an evil that when a man enters into private life, his affections should be put up to auction among foolish, fond competitors, full of mutual jealousies and slanders. We are not left entirely to conjecture as to the effect of female influence in home life, when it is exerted under those unenlightened and demoralizing conditions. That is, plainly, an element lying at the root of all the most important features that differentiate progress from stagnation.

Divorce. But worst of all, perhaps, in its actual effects, is the liberty of divorce. Most Moslems are too poor to have more than one wife at a time, but the facility of divorce has made consecutive polygamy so easy and common that it, rather than honorable monogamy, sets the tone to Moslem life. Hasan, the son of Ali, was called the Divorcer because he divorced his wives seventy times. There are theoretical safeguards around the right of divorce, but they are ineffectual. The Moslem ideal of woman is inadequate and injurious.

Intolerance. This illustration would suffice, but we must add to it the Moslem ideal of tolerance and freedom. Islam has devised working arrangements which have made life under Mohammedanism endurable, but barely endurable for non-Moslem peoples. The idea of religious equality before the law is alien to the system. (Shedd, "Islam and the Oriental Churches," pp. 134-137.) It offered men Islam or tribute or death. It started out to convert the world and to do it by force. It is true that at the beginning, when it was weak and Mohammed was still the religious teacher rather than the political chief, the note of tolerance was in Islam, as the early chapters of the Koran indicate:—

> Let there be no compulsion in religion.
>
> Verily they who believe (Moslems) and they who follow the Jewish religion and the Christians and the Sabians—whosoever of these believeth in God and the last day and doeth that which is right, shall have their

reward with their Lord: fear shall not come upon them, neither shall they be grieved.

Dispute not, unless in kindliest sort, with the people of the Book (Christians).

But as success came and power grew, a different tone came into Islam. New revelations in the Koran abrogated the earlier ones.

Whoso desireth any other religion than Islam it shall not be accepted of him and in the next world he shall be of those who perish.

O ye who believe, take not the Jews and Christians as your friends.

And when the months wherein ye are not allowed to attack them shall be past, kill the idolaters wheresoever ye shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer, and pay the legal alms, dismiss them freely; for God is gracious and merciful.

O prophet, wage war against the unbelievers and the hypocrites, and be severe unto them, for their dwelling shall be hell; an unhappy journey shall it be thither.

When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds: and either give them a free dismission afterwards or exact a ransom; until the war shall have laid down its arms.

Whatever abatements need to be made from the severity of these passages in judging the actual attitude of Islam, it remains true that it has been and is the most intolerant of all religions. It is the one religion with which apostacy has meant and still means death, wherever the power is in its hands. It cannot allow, save under coercion from without, the freedom that is essential to

faith. As a high Turkish official told Dr. Barton in reply to the question, "How about liberty for the Mohammedan to become a Christian?"—"That is an impossibility in the nature of the case. When one has once accepted Islam and become a follower of the Prophet he cannot change. There is no power on earth that can change him. Whatever he may say or claim cannot alter the fact that he is a Moslem still and must always be such. It is, therefore, an absurdity to say that a Moslem has the privilege of changing his religion, for to do so is beyond his power." (Barton, "Daybreak in Turkey," p. 256 f.)

Other Defects.

There are radical defects in the ethical and social principles of Islam. The taint of paganism which was in the system dowered it with the law of social unprogression. There was no conception in it of the permanency of the moral law. (Malcolm, "Five Years in a Persian Town," p. 82.) The Prophet's whole idea of revelation was arbitrary and non-ethical. God was strong. His will was above His goodness. Love did not rule His will. It was enough that He willed. The want of a consuming sense of holiness in God left ethics without the sense of sin. In the Mishkat we are told:—

The Prophet said, "Verily a certain servant (of God) committed a grievous sin and said, O my Lord, I have sinned; forgive it. His Lord said, Doth my servant know that he hath a Lord who forgives the sins and also punishes. I have forgiven my servant. Afterwards

he delayed as God wished, and then again he sinned a grievous sin and said, O my Lord, I have sinned grievously; forgive it. He said, Doth my servant know that he hath a Lord who forgives the sins and also punishes; I have forgiven my servant. Then he delayed as God wished and again sinned grievously and said, O Lord, I have sinned grievously again; forgive it for me. Then He said, Doth my servant know that he hath a Lord who forgives the sins and punishes them; I have forgiven my servant; therefore let him do what he likes!"

Contrast Between Islam and Christianity.

Here, then, we are brought face to face with the contrasts between Islam and Christianity. The fundamental contrast is in their conception of God. Mohammed saw and emphasized a few of the true attributes of God, but his God was a ruler, a sovereign, not a Father. His religion, accordingly, made no provision for the soul's need of fellowship with God. (Grant, "Religions of the World," p. 30.) He did not realize the holiness of God. The whole conception of ethical character was strange to him. There was in him, accordingly, none of the moral splendor, the ethical righteousness of the Hebrew prophets, far less of the apostles of Christianity. The Mohammedan idea of God, moreover, really separated him from man and the world. That was why on one hand Sufiism arose to satisfy with its pantheism the hunger of the soul for God, and on the other hand it accounted for Moslem agnosticism and the cynical atheism of Omar Khayyam. This ideal of God, furthermore, made

the conceptions of incarnation and atonement impossible in Islam. ("Religions of the Mission Fields," "Mohammedanism," p. 256 f.) The new religion did proclaim a real brotherhood and the noble equalities of Mohammedanism have been a great reality and are a great reproach to the caste spirit, whether in Hinduism or in Christian society. But Islam knew no real human brotherhood. It was a fellowship in Islam, which utterly denied the truth of human unity, of one common world family of God. Two prayers illustrate the fundamental difference between Moslems and Christians at this point:—

Prayer of Christians for Moslems, used on Good Friday at Church: "O merciful God, have mercy on all Mohammedans, and take from them all ignorance, hardness of heart and contempt of Thy Word; and fetch them home, blessed Lord, to Thy flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord. Amen."

Prayer of Moslems for Christians, used every Friday in the Mosques: "God, make their wives widows and their children orphans, and give their possessions to be a possession of the followers of Islam. Amen."

Mohammedanism was and is a religion of precepts and precedents, and not of living principles. Its conception of all revelation is mechanical. ("Methods of Mission Work Among Moslems," p. 196 f.) Christ refused to bind men with

prescriptions. His method was to give men principles which they were to apply, to pour a new life into their veins which would make them sons of God and lead them to render to Him and to their brothers the service of sons and not of slaves. Here alone we find an adequate and ever separating contrast between the two religions:—

> While as the life blood fills the growing form,
> The Spirit Christ has shed
> Flows through the ripening ages fresh and warm,
> More felt than heard or read.
>
> And, therefore, though ancestral sympathies,
> And closest ties of race,
> May guard Mohammed's precepts and decrees
> Through many a tract of space;
>
> Yet in the end the tight-drawn line must break,
> The sapless tree must fall,
> Nor let the form one time did well to take
> Be tyrant over all.

The whole wonderful contrast appears when we set Mohammed over against Christ and lay down the religion which centers in Christ upon Islam. As Mr. Bosworth Smith declares, who is saying the best that can be said for Mohammedanism:—

> The religion of Christ contains whole fields of morality and whole realms of thought which are all but outside the religion of Mohammed. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king, and love higher than obedience. Its realized ideals in

the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Harun below Alfred, and Ali below St. Paul. Finally, the ideal life of all is far more elevating, far more majestic, far more inspiring, even as the life of the founder of Mohammedanism is below the life of the Founder of Christianity. And when I speak of the ideal life of Mohammedanism I must not be misunderstood. There is in Mohammedanism no ideal life in the true sense of the word, for Mohammed's character was admitted by himself to be a weak and erring one. It was disfigured by at least one huge moral blemish; and exactly in so far as his life has, in spite of his earnest and reiterated protestations, been made an example to be followed, has that vice been perpetuated. But in Christianity the case is different. The words, "Which of you convinceth me of sin?" forced from the mouth of Him who was meek and lowly of heart, by the wickedness of those who, priding themselves on being Abraham's children, never did the works of Abraham, are a definite challenge to the world. That challenge has been for nineteen centuries before the eyes of unfriendly, as well as of believing readers, and it has never yet been fairly met; and at this moment, by the confession of friend and foe alike, the character of Jesus of Nazareth stands alone in its spotless purity and its unapproachable majesty. We have each of us probably at some period of our lives tried hard to penetrate to the inmost meaning of some one of Christ's short and weighty utterances,—

> "Those jewels, five words long,
> Which on the stretched forefinger of all time
> Sparkle forever."

But is there one of us who can say there is no more behind? Is there one thoughtful person among us who has ever studied the character of Christ, and has not, in spite of ever-recurring difficulties and doubts, once

and again burst into the centurion's exclamation, "Truly this was the Son of God"?

Nor are the methods of drawing near to God the same in the two religions. The Mussulman gains a knowledge of God—he can hardly be said to approach Him—by listening to the lofty message of God's Prophet. The Christian believes that he approaches God by a process which, however difficult it may be to define, yet has had a real meaning to Christ's servants, and has embodied itself in countless types of Christian character—that mysterious something which St. Paul calls a "union with Christ." "Ye are dead, and your life is hid with Christ in God." (Smith, "Mohammed and Mohammedanism," pp. 247-249.)

Points of Contact.

But if Mohammedanism and Christianity are thus widely separated, they have also more points of contact than any other religions. Mohammed speaks of the Bible and of Christ, of the Jewish inheritance and of the Christian faith. His religion supersedes all these, but nevertheless it rests upon them, and the three features of its relationship to Christianity afford our chief points of contrast and difficulty, but also our chief points of contact and hope. "(a) Islam recognizes the genuineness of the Christian revelation. (b) Islam assumes a definite position with reference to Christianity. (c) Islam contains in its very foundation a misrepresentation of Christianity."

(a) The Koran endorses the revelation of the Old and New Testaments. To be sure, it declares that these Scriptures have been corrupted, and that we do not now have the original and

reliable books. But here is one common meeting place.

(b) And Mohammed "raised and answered the claim of Christ. He assigned to Him His place and titles, one of the greatest prophets, the Spirit of God and the Word of God. He claimed that there had been but one true faith from the beginning preached by all the great prophets, one in essence though differing in form. But he denied to Christ the title of the Son of God, and with this denial placed Him on a level with Abraham and Moses and Mohammed himself. He also denied to Christianity the claim to be the final religion. This assumption of a definite position is a chief reason why Mohammedanism has been the hardest of all faiths to dislodge. It is a common law of human nature that it is difficult to induce men to reconsider a position once assumed. In this case the difficulty is increased by the fact that apparently so much is conceded. Every true Moslem is ready to yield to Christ high honor and to ascribe to Him lofty titles, and this is a great obstacle to giving the complete allegiance which Christ demands." ("Methods of Mission Work Among Moslems," p. 195.) The Moslems assert the Virgin birth of Christ and His entire and unique sinlessness, which Mohammed never claimed for himself; they deny the crucifixion and resurrection, but affirm the ascension of Christ into heaven, and they believe in His second coming, but only to prepare for a

great Mohammedan revival. And the Koran itself calls Him both the Spirit of God and the Word of God. (Goldsack, "Christ in Islam.") Mohammedans admit all this, and here we have another common meeting ground. Must they not some day see that they must admit more regarding Jesus, the one sinless Prophet of Islam?

(c) And in the third place, the view of Christianity which lies at the base of Islam, and which led Mohammed to repudiate it, was a false view. He had never met the Christianity of Christ and the Apostles. The Koran shows what a travesty of the Gospel had come to him. The Trinity which he rejected was a trinity consisting of the Father, the Son and the Virgin Mary. When "we inquire into Mohammed's rejection of Christianity, we find that he never had anything but the most perverted idea of what Christianity really was. The Christianity which he rejected was of a very debased type, half polytheistic in its theology, superstitious in its worship, and with a sacred history encrusted with puerile legends. He had evidently never read the New Testament, and his conception of Christ is largely derived from the Apocryphal Gospels. It is not, therefore, historically just to say that Mohammed rejected Christ. Supposing that to-day there were to arise a great religious genius among the peoples of the Congo; suppose that all he knew of Jesus Christ was what he could learn from those representatives of His who con-

doned the policy of King Leopold, would it be just to say of the religion that he founded that it rejected Christianity? Nor can we say that this is a matter of mere historical interest. Our judgment on the point must inevitably condition our whole attitude to the religion. For in truth the Moslem rejection of Christianity to-day rests upon that fatal understanding of what Christianity is which is revealed in the Koran. From this it follows that all the forces of modern historical science and criticism are fighting for us, for they are fighting for the removal of that ignorance. The impact of the modern world upon Islam must sooner or later break up that age-long delusion. We cannot, of course, maintain that there are not within Islam powerful forces of evil which are entrenched behind this misunderstanding, and which will remain when it has been destroyed. Still, here is the vulnerable point,—a point which is not found in other religions. Meantime it remains tragically true that had the Church of Syria been faithful to its Master the reproach of Islam had never lain upon Christendom. The thought has sombre consequences. It may be that in the Africa, the China, and the India of to-day new religions are maturing which in like manner will be 'anti-Christian,' and stand in future centuries a barrier in the way of the winning of the world." (Report of Commission IV, World Missionary Conference, Ch. VII.)

Here is the revelation of our duty—to correct in love and penitence the misrepresentation of

Christianity made to Arabia fourteen hundred years ago, and to represent Christianity in truth to the eager, searching, fast changing mind of the non-Christian peoples of to-day.

Will Christianity Ever Prevail?

But can we ever hope to recover what was lost? Is Islam to abide in the world as the permanent reproach of a false Christianity? Let two parables answer.

The first is a story narrated recently by a colonel in the Turkish army:—

> A thoughtful Turk, some thirty years ago, studied with a holy teacher of great learning in the city of Adana. After his course of training, he was sent by his teacher to Aintab to labor there. He found the place hard and the ignorant people dead to higher things. In considerable discouragement he returned to Adana to the presence of his venerable teacher. He related his difficulties and told how dead the city was, and ended with the statement, "Aintaby diriltmek Hazret-i-Isya makhsonssdyr"— "Only Jesus Himself can bring Aintab to life." The reply of his teacher was, "You must go back to Aintab, and there *you* must be a Jesus." He came, and has recalled the tens of thousands to a living practice of the glorious faith of Islam.

The second is the well known incident in the Moslem conquest of Damascus. When Khalid took the city in 635, after a prolonged siege:—

> One half of the wealth of the city passed to the conquerors, and a tax was levied on the inhabitants who did not become Moslems. The churches were divided, one-half being given to Moslems and the other half being left to the Christians. The Cathedral was arranged in two parts. In one Christian worship was still carried on, in the other that of Islam was conducted. This

curious arrangement was continued for about fifty years, when the Christian Congregation was ejected and the whole building was used for Mohammedan worship. All that was specially Christian in the ornaments and decoration of the church was now removed; but over the lintel of a door, long since closed, words, which still remain, were left untouched, a silent prophecy of what Damascus will yet see. The verse is taken from the Septuagint version of Psalm cxlv. 13, with the addition of the words "O Christ." It reads thus: "Thy Kingdom, O Christ, is a kingdom of all ages; and thy dominion is from generation to generation." For twelve centuries and more the sound of Christian worship has not been heard in what was once the Cathedral of St. John the Baptist. (Sell, "The Four Rightly Guided Khalifas," p. 20 f.)

But on its walls still stands the ancient and prophetic word.

BIBLE READING

Tenth chapter of Romans.

QUESTIONS

What have been the varying estimates of Mohammed's character?

What is the difference between Mohammed's place in Mohammedanism and Christ's place in Christianity?

Give some account of the life of Mohammed.

Did his character change after reaching Medina and attaining success?

Did Mohammed use violence, and has Mohammedanism relied on the sword or profited by the use of force?

What is your judgment of Mohammed's character and influence? Was he a prophet?

SYRIA—MOHAMMEDANS AT PRAYER

What are the foundations of Islam? Wherein is the Moslem idea of the Koran different from the Christian idea of the Bible?

What are the merits and defects of the Moslem idea of God?

What are the other main doctrines of Islam? Are they Christian? Describe the five practical duties of Islam.

Give some account of the spread of Mohammedanism. How far does it now extend in the world?

Give some account of its schisms, and especially of Behaism and Sufiism.

What have been the moral, social and political effects of Mohammedanism?

What have been its greatest defects?

Point out the points of contrast and contact between Mohammedanism and Christianity.

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CHAPTER V

WHAT THE CHRISTIANS OF ASIA THINK OF THE NON-CHRISTIAN RELIGIONS

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The Judgment of Most Value on Comparative Religion.

THERE are no men whose estimate of the non-Christian religions and whose judgment on the questions involved in comparative religion are of more interest than the Christian men of Asia. Many of them grew up in the older religions, or in Islam, and after comparing their religions with Christianity, not in any mere academic way, but as a matter of life and death, came over into the Christian faith. That change involved sacrifices which only the most careful consideration and the surest convictions on the issues involved could support. It is true that the judgments of men who have passed through such a radical experience are likely to be fearless and direct with regard to those things which they have found inadequate or untrue. But any qualifications on account of their severity toward rejected positions which may need to be made, are not as great as the qualifications called for in our consideration of the results of the theoretical study of comparative religion by Western scholars, who have lacked the contact with reality possessed by the Christians of Asia. When all things have been

taken into consideration, it remains true that no opinions regarding the non-Christian religions are more significant than those of the men who have personally known both these religions and Christianity, and in their own life and experience have fairly and honestly compared them.

And even where the Christians of Asia have not come out from the non-Christian religions, but have grown up in the Christian Church in the second, third or fourth generation of the new churches which are rising with accelerating rapidity all over Asia, their judgment is valuable and interesting. They see the non-Christian religions at first hand, in their actual fruitage as well as in their ancient philosophy. They are obliged to maintain their faith and to propagate it, not in an atmosphere predominantly or nominally Christian, but in the face of shrewd disputations, or solid inertia, or critical scrutiny both of profession and practice. What they believe about Christianity they must be able to vindicate against all that their neighbors of other religions can say and are saying daily to them, and what they believe about the other religions they believe not because some one tells it to them or they read it in books, but because they see it and hear it daily. The problem of comparative religion to them is not a problem for detached occasional study. So far as the Christian spirit is eager and alive in them, the questions raised in the comparison of religions are their daily breath.

Testimony Sought.

Accordingly, as bearing on the question of the true character of the non-Christian religions and of the relation of Christianity to these religions, a series of questions was sent by the writer to some of the leading Christian men in Asia. The questions which were asked included the following:—

1. Are the non-Christian religions or faiths really "religions" or "faiths" in the same sense in which these words are applied to Christianity?

2. What are the radical and essential differences between Christianity and the non-Christian religions?

3. How should Christianity be presented to the non-Christian peoples?

4. Should the emphasis be laid upon the points which Christianity has in common with the non-Christian religions, or should these be made merely the starting point in the effort to show what Christianity alone offers?

5. Are the elements which Christianity has in common with other religions as numerous and extensive as is sometimes supposed, or are there fundamental differences of principle which makes these points of contact apparent rather than real?

6. What should be the proper attitude of Christian preachers and teachers and of organized Christianity in Asia to the non-Christian religions?

7. How far has Christianity as yet actually touched the life and thought of any Asiatic land?

Mr. Meredith Townsend, in "Asia and Europe," holds that Asia seems condemned by some fiat of arrest; that while capable of being moved by self-generated ideas, she seems to be inaccessible to new forces from without; that "something radical, something unalterable and indestructible divides the Asiatic from the European. . . . They are fenced off from each other by an invisible, impalpable but impassable wall," ("Asia and Europe," pp. 36, 50, 150), and that Christianity cannot hope, accordingly, to displace the non-Christian religions and to penetrate the life of the non-Christian world. What do you think of this view?

8. Is there such a racial chasm between the East and the West, or is the common talk about such a chasm groundless? Are there not many Orientals and Occidentals who understand each other, and who have more in common than either Orientals or Occidentals have among themselves?

9. Is the Christianity, not of the Church nor of the West, but of the New Testament, the final and absolute religion for man, or is it to be modified by contact with the non-Christian religions?

Competent Witnesses.

Answers to these questions were received from Japan from Bishop Honda of the Methodist Church, President K. Ibuka of the Meiji Gakuin, Mr. Kozaki, ex-president of the Doshisha, Mr. Ebina, one of the ablest leaders of the "advanced"

school, Mr. Uemura, editor of the "Fukuin Shimpo," president of a Japanese theological school and one of the leading preachers in Japan, and Justice Watanabe, head of the judiciary in Korea; from Korea from Dr. Philip Jaisohn, one of the early Christian leaders there, now resident in the United States, and from Pastor S. C. Kil of Pyeng Yang; from China from two pastors in Che-Kiang Province, and from Mr. Tsen, one of Bishop Root's trusted clergy at Gan King; from India from Prof. N. C. Mukerji of Allahabad, formerly a Brahman and one of the most thoughtful Christian men in northern India, and from Professor Siraj ud Din of Lahore, a prominent convert from Mohammedanism. It would have been easy to increase the list, but these men were notably representative.

It will suffice simply to present the views of these correspondents, prefixing the name and country of each, and supplementing their views on one or two points by the addition of several opinions from Christians in India who have come over from Islam.

Are the non-Christian Religions Religions?

1. Are the non-Christian religions or faiths really "religions" or "faiths" in the same sense in which these words are applied to Christianity?

Kozaki, Japan:—

If by religion is meant a personal relationship between God and man, the non-Christian religions of Japan are not religions in the same sense as Christianity.

Ibuka, Japan:—

It all depends upon the definition of the term religion. If by religion is meant, as it is very often done, the communion of man with God, or the self-surrender of the soul to God, that would exclude Buddhism, because Buddhism has no God. But in the broader sense of the term, Buddhism *is* a religion as well as Islam or Christianity. But if you mean by it the true or absolute form of religion, the term could be applied only to Christianity.

Honda, Japan:—

Confucianism can hardly be described as a religion at all. Shintoism and Buddhism are not theistic; and while Shintoists and Buddhists offer prayers, they have little or no sense of moral responsibility to the objects of their worship.

Jaisohn, Korea:—

The eastern part of Asia has really no religion in the same sense in which the word is used with Christianity. The upper or educated class profess Confucianism, which is really a moral philosophy rather than a religion. The uneducated believe in superstitions of various forms, which can hardly be called religions.

Kil, Korea:—

You can call them "teachings" (kyo), but not "Way or Road" (To). A "teaching" has no power to change men's minds.

Tsen, China:—

In the Eastern countries religion really means teaching, and worship is of a later growth, or a corruption or adaptation from the natural or popular religious practices. Faith, in ethnic religions, is no more than a philosophical idea, and not a statement of facts based on divine revelation or trust in the Divine.

Che-Kiang Pastors, China:—

The "world religions" are not religions in the true sense, and are only useful for the present life, for they

come from men. The teachings of Jesus are from heaven, and how can they be just the same as human teachings?

While the world religions are religious, they lack the reality of the salvation of Jesus.

Mukerji, India:—

In India to-day religion—I am speaking of Hindus particularly—is largely ceremonialism, and the spiritual intuitions of the people are in a dormant state and have to be developed to make religion a personal relationship with a living Creator. The philosophic system supply its votaries with a species of religious culture which cannot meet the above description of religion. The nearest approach to religion in the Christian sense is made, in Hinduism, by its Bhakti.

Siraj ud Din, India:—

(a) The other two Semitic Religions or Faiths, viz., the Jewish and the Mohammedan, are religions or faiths more or less in the same sense as Christianity.

(b) But the non-Semitic religions are not: (1) The Semitic religions present God as a personal God, whereas the non-Semitic religions present God, if at all, as an immanent, pervading spirit. (2) The element of Faith is foremost in the Christian religion and also more or less in Judaism and Mohammedanism, but in the non-Semitic religions it is quite secondary.

2. What are the radical and essential differences between Christianity and the non-Christian religions?

Christianity Radically Unlike Other Religions.

Kozaki, Japan:—

The radical and essential differences between Christianity and the non-Christian religions of Japan are these:—

1. In a sense it may be said that the non-Christian religions have in them certain elements which may be

regarded as coming from God; but in Christianity God reveals Himself with a clearness, a fullness and a directness which makes it quite unique. The old distinction often made is true: in Christianity, God is seeking men; in the non-Christian religions, man is seeking God.

2. In the non-Christian religions, the truths as to God, man and immortality are only dimly perceived and set forth; in Christianity they are "brought to light."

3. While the word salvation is used by both Shintoists and Buddhists, what is meant is very different from what is meant by it as it is used by Christians. In Christianity, salvation means deliverance from sin and its consequences and all that flows from fellowship with God in Christ. In Shintoism, salvation means chiefly deliverance from the power of evil spirits; and in Buddhism, deliverance from the ills supposedly inherent in conscious existence. This will serve also to illustrate the care to be taken not to be misled by the use of words; and the same caution is applicable to isolated passages in Shinto and Buddhist writings.

4. Christianity meets both the religious and the ethical needs of man; and it does so perfectly. The non-Christian religions of Japan meet those needs very imperfectly, and it is a significant fact that each may be said in general to occupy a field of its own. I write very briefly, but in brief this is true. Shintoism as a religion has to do with the supernatural chiefly in its relations to the things of this life. Accordingly, when a child is born it is taken to a Shinto temple (never to a Buddhist one) and is committed for protection and guidance in life to a Shinto god. Buddhism, on the other hand, has to do chiefly witn the future, with existence beyond the grave. That is why the Buddhist temples are so generally frequented by the old. They visit them in preparation for death; to pray for salvation (the salvation of Buddhism) in the future. (It is

only since 1873, when the government separated Shintoism and Buddhism as religions, that funerals have been conducted by Shinto priests.) Confucianism, as you know, confines itself to rules for individual and social conduct; and as to the supernatural, is purely agnostic. Under the Tokugawa regime, this fact (that Shintoism, Buddhism and Confucianism occupy different fields, and that no one of them alone is sufficient) was officially recognized; and the attempt was made to combine them. Families were required to be connected with both Shinto and Buddhist temples; and the instruction in ethics was to be Confucian. It frequently happens also that one who in all his thinking is a Confucianist will have in his house both Shinto and Buddhist shrines. From this it will be seen that (to say nothing more) the non-Christian religions of Japan form a piece of curious patchwork; and that this fact alone radically differentiates them from the Christianity of Christ and the New Testament.

Ibuka, Japan:—

Buddhism, in its philosophical form, is either pantheistic or atheistic and, in its popular form, polytheistic, while Christianity is theistic from beginning to end. The Buddhistic idea of man, also, is radically different from that of Christianity. The transmigration of the soul is one of its essential ideas of man, with all it implies. So are the conceptions of sin and future life. It would not be difficult to mention other points of difference. But the fundamental difference between Buddhism and Christianity, I think, is this,—Buddhism is a system of metaphysical and ethical ideas and principles. According to Christianity, God has an eternal purpose which he is carrying out. To carry this out he has in fact manifested Himself in history. In His incarnation, the cross, the redemption, the ascension of Christ, He has entered into union with man, met the problem of sin, raised man to a new life. The believer

enters into union with God in Christ, and so will have a share in the eternal glory. There is nothing like that in Buddhism.

Ebina, Japan:—

The non-Christian religions are ethnic and therefore imperfect; Christianity is a religion for man as man, and is perfect. The non-Christian religions have come to be rather systems of philosophy or ethics; Christianity is a life. As a life it enters humanity; and is a power progressively delivering humanity from ignorance, superstition, sin and its consequences, and bringing it more and more to the mind of Christ. The non-Christian religions belong rather to the past and have finished their work. That work Christianity completes; and to it belong the present and the future.

Honda, Japan:—

The radical and essential differences between Christianity and the non-Christian religions of Japan are these: (1) The non-Christian religions are pantheistic or polytheistic. (2) They have in them practically nothing that corresponds to the revelation of God in Christ.

Uemura, Japan:—

In a word, the difference between the perfect and the imperfect, the complete and the defective. The non-Christian religions see in a mirror darkly and distortedly; in Christianity life and immortality are brought to light.

Watanabe, Japan:—

The radical difference between Christianity and non-Christian religions seems to consist in their principal objects of worship. I do not think that there is any religion which interprets our God Jehovah as clearly and perfectly as does Christianity.

Tsen, China:—

To speak in general, the great difference between Christianity and non-Christian religions is that in the one religion and politics are distinct or rather that Christianity is the more predominant in the life of the Christian, whereas in the other, Erastianism. The one is active, growing, developing, philosophical, ideal yet equally practical, stimulating; the other inactive, stationary, too philosophical and idealistic and abstract and false to be practicable. The fossilized ideas or religion may be galvanized at times, but cannot be a continuous force for good, hence easily corruptible.

Che-Kiang Pastors, China:—

The religion of Jesus, being from heaven, has saving grace for body and soul, proclaiming redemption from sin and eternal happiness. This constitutes the great difference between it and the world religions.

The religion of Jesus has power in itself, and when it finds a lodgment in the heart of a believer, he is enabled to take pleasure in the will of God.

The emphasis is put by Christianity on atonement for sin and redemption, while other religions put the emphasis on meritorious conduct.

Kil, Korea:—

Christianity offers redemption from sin, the salvation of the soul, the baptism of the Holy Spirit, and regeneration—the giving of a new life. Other religions teach good conduct but are lacking in these essentials.

Mukerji, India:—

It is very difficult to point out the essential differences between Hinduism and Christianity, as the former is not a system but a congeries of beliefs with many strands in it,—such as Vedic, Philosophic, and Puranic Hinduism,—each having its distinctive doctrines. The only doctrine that may be said to be common to all

these divisions is Karma and Transmigration. The essential differences are most apparent in Philosophic Hinduism. The root ideas here are totally different from Christianity. God is impersonal, the end of man is absorption in the Divine; sin is an illusion.

Siraj ud Din, India:—

(a) As regards the Semitic Religions: (1) Judaism is not Moses, nor Mohammedanism Mohammed, in the sense that Christianity is Christ. (2) Law came through Moses and we may add (with due reverence to the prophets of the Old Testament) also through Mohammed, but Grace came through Jesus Christ. (3) Both Judaism and Mohammedanism emphasize God as Power as distinguished from Love. Hence the Cross is God as weakness to the Jew and the Mohammedan, but God as power to the regenerated soul. (4) Judaism has a Supernatural basis; Christianity is Supernatural through and through. Mohammedanism admits the Supernatural in its record of history, but in its Logical sequence approaches the Natural or the purely Rational.

(b) As regards the non-Semitic Religions: (1) They emphasize God as Wisdom (or rather human wisdom) rather than Faith. They are, according to their popular acceptation, nothing but systems of ritualism and according to their highest interpretation primarily systems of philosophy (I am keeping chiefly Hinduism in view) rather than religions of Life. They are pre-eminently theoretical rather than practical. They appeal primarily to the Intellect, whereas Christianity appeals in the first instance to the Will. Hence the Cross is foolishness to the Greek and the Hindu, whereas it is God as wisdom to the believer. (2) The absence of the idea of God as personality in the non-Semitic religions has already been referred to.

JAPAN—AN IDOL PROCESSION

3. How should Christianity be presented to the non-Christian peoples?

How Present Christianity to non-Christians?

Tsen, China:—

Christianity should be presented to the non-Christian peoples not as at flat contradiction or at defiance to all the religions already in existence, but as acknowledging and approving all the good that is in them. And that, while perfect in itself, Christianity seeks to perfect all that they are trying to do to reveal to them the mysteries of God which they are seeking after and soothe their hearts. That the Christian religion is a religion of mercy, of the only God and of salvation by Jesus Christ only; meeting all the social, moral and spiritual wants and longings of all ages and climes, healing all "groans" and giving hold to all the gropings after Truth and Good, and yea, God.

Che-Kiang Pastors, China:—

Start with what men already believe, and slowly lead through into the truth.

Aim first of all to bring men to an appreciation of their own sin and then present the offer of salvation through Christ.

Jaisohn, Korea:—

In presenting Christianity to non-Christian people, I believe the teachings of Jesus inspired in the New Testament should be taught first and emphasized. Of course, the missionary must not only teach them by words, but he must impress them with his Christlike life in private, as well as public.

Kil, Korea:—

As offering redemption from sin and everlasting life. In order to arouse to a sense of sin and to acceptance of salvation. As showing that this is a condemned world. There is no power in presenting anything else. This it is which has had power in winning all the Korean Christians.

Siraj ud Din, India:—

The stereotyped, but, all the same, the right answer to this question is: Not by sermons, not by preaching only, but by Life. One must live Christ. The head has been reached in many cases but not the heart. The experience of converts to Christianity bears out the truth that it was something in the life of a Christian teacher or preacher, or friend or acquaintance, that led them to accept Christ.

Should Differences or Resemblance be Emphasized?

4. Most of the correspondents merged the third question in the fourth. Should the emphasis be laid upon the points which Christianity has in common with the non-Christian religions, or should these be made merely the starting point in the effort to show what Christianity alone offers?

Kozaki, Japan:—

In presenting Christianity to the Japanese, emphasis should be laid upon the truths distinctive of it, rather than upon those which it holds in common with Shintoism, Buddhism and Confucianism.

Ebina, Japan:—

The points which the non-Christian religions of Japan have in common with Christianity should be taken merely as starting points. My own endeavor is to show that Christianity fulfills the truths contained in the non-Christian religions; and I am careful to note both the resemblances and the differences.

Uemura, Japan:—

The truths which the non-Christian religions of Japan have in common with Christianity should be taken only as stepping stones to what is clearer and higher in Christianity. The example to follow is Paul on Mars Hill.

Honda, Japan:—

In presenting Christianity to Shintoists, Buddhists and Confucianists, the points in common should be taken simply as starting points from which to lead to the distinctive truths of Christianity.

Ibuka, Japan:—

In presenting Christianity to non-Christian people who know little or nothing about it, it is eminently wise to find some points which the Christian and non-Christian hold in common. An experienced preacher instinctively seeks such points, especially when he stands before a prejudiced or hostile audience. But that should be only the starting point in the effort to show how different Christianity is from all that they have believed or been taught. If the chief object were to bring out the essential oneness of Christianity with other religions, it would be hardly worth while to send missionaries to non-Christian lands.

Tsen, China:—

The things in common should be made as the starting point, the emphasis should be laid on the mercy of God, the Heavenly Father, and salvation from sin by Jesus Christ. At the same time, though there are many points in common, theirs are but fragmentary or deficient, or even a semblance of the truth, and need to be purified by the fire of the Holy Spirit. The ethnic religions and heathen philosophies have their work and worth in the building of the Temple of God and Christ comes to be its Headstone, yea its completion.

Che-Kiang Pastors, China:—

Of course you should point out the features in which Christianity and other religions agree, but the more important thing is to emphasize the points of difference.

The preacher should put the emphasis on the points of difference between Christianity and the world religions, so as to cause the hearer to compare the true and the false and discover the difference.

Jaisohn, Korea:—

I believe the missionary should point out strongly the differences between Christianity and other religions rather than to lay emphasis on the points which may exist in common with them. All religions or moral philosophies have some points in common, but comparatively in minor points, with Christianity. The fundamental or cardinal principle of Christianity is the belief of Jesus as the only Saviour of the world, through whom alone we can reach our God and His Kingdom.

Kil, Korea:—

There is no power in presenting the common points,—one should preach the distinctive doctrines of the salvation of the soul and redemption from sin. One should teach the Scriptures, not the sayings of Confucius. The truths which the people do not know from the non-Christian religions are what bring power and inspiration. However, one can often teach of sin by reference to the fact that they have not obeyed even the moral teachings of Confucius.

Siraj ud Din, India:—

That the unsympathetic attitude of the preachers of Christianity towards the followers of other religions is certainly un-Christian, in so far as it shows lack of love, is clear. But, on the other hand, there is also danger of making too much of the points of resemblance between the Christian and the non-Christian faiths. There is fear of degenerating into a spirit of compromise (as is evident in the case of many professed believers) and finally accepting an unscriptural and entirely irrational eclecticism. There is danger of losing sight of the fact that Fulfillment and Exclusiveness are both fundamental attributes of Christianity. While Christ is the fulfillment of the desire of all nations, He is also exclusively so. "No man knoweth who the Father is but the Son and he to whom the Son

will reveal Him. (Matt. xi. 27.) We should take the resemblances only as a starting point, but ever emphasize the peculiarities and excellences of the truth in Christ, and carefully avoid giving people the impression that there is truth in other religions even as we find it in Christianity.

Are the Differences Fundamental?

5. Are the elements which Christianity has in common with other religions as numerous and extensive as is sometimes supposed, or are there fundamental differences of principle which make these points of contact apparent rather than real?

Honda, Japan:—

The points in common between Christianity and the non-Christian religions of Japan are less numerous than is supposed by some; and many of them are more apparent than real. That this is so, and must be so, is evident when one considers that no one of these non-Christian religions is theistic, and that their ethical teaching is utilitarian rather than religious in its principles and sanctions.

Kozaki, Japan:—

There is a tendency among Western scholars to put too much stress upon the resemblances of Christianity to non-Christian religions. The points in common are not so numerous as is supposed by some; and the differences are so fundamental that the resemblances are often more apparent than real.

Uemura, Japan:—

There are many points of resemblance, for the non-Christian religions recognize the existence of something supernatural, and that this something is closely related to man. But the differences are numerous and fundamental. To illustrate very briefly:—

(1) Shintoism. In Japan bands of pilgrims are often seen on their way to sacred places. The word for pil-

grimage means wayfaring worship; and each pilgrim bears written on his hat the words, "Two going together" (*i. e.*, the pilgrim and the pilgrim's god). In the old Shintoism, the idea of sin as an offense against God is prominent. (The word for sin is composed of two words; one means disquietude, and the other self. Such a word has in it the ideas of personal responsibility, a troubled conscience, guilt. Evidence of the same kind appears in Shinto prayers.) Still it must be said that even in the old and purer Shintoism sin is conceived of rather as ceremonial defilement. One is reminded of the Jewish conceptions of sin which the prophets condemned. If Shintoism had followed its true bent it might have approached the deeper conviction of sin as moral evil; and therefore, from that point of view, there are occasions when the Christian preacher may properly call upon the Japanese to seek out the old ways. But the true development of Shintoism was checked and set back by the invasion of Buddhism and Confucianism. Still even in the Shintoism of to-day there is a strong element of reverence. (Yet even this statement must be qualified, because it is a reverence whose roots are fed rather by the aesthetic than by the ethical.)

(2) Buddhism. The philosophy underlying Buddhism is pantheistic; and this of necessity differentiates it fundamentally from Christianity. The world is full of sorrow and suffering, with ignorance for their cause; but the sense of sin in Buddhism as moral evil is very feeble, and there is little or no feeling of personal responsibility to God. Man is groping for a way of escape from the ills of life. Yet there are in Buddhism striking resemblances to Christian truths. At times pantheism retreats into the background. Amida and the goddess Kwannon are both conceived of as personal; and they are both abundant in mercy and ready to save. But if the resemblances are striking, no less are the differences. The salvation is not a salvation from sin.

One could not say of Amida, And if ye call on Amida as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear. The mercy of Kwannon is the mercy of motherliness, a motherliness too indulgent ever to punish. Neither Amida nor Kwannon could say, Be ye holy; for I am holy. And what must never be forgotten is this: Amida and Kwannon are purely subjective creations; mere apotheoses of what is craved after by the heart of Buddhism. In Christ we have the objective revelation in history of the holiness and love of God. Amida and Kwannon are only *cries* for light; Christ *is* the Light of the World.

(3) Confucianism. Properly speaking, Confucianism is not a religion. Religiously considered, it is thoroughgoing agnosticism; ethically considered, it is equally thoroughgoing utilitarianism. If a Confucianist is religious, it is not because of his Confucianism but in spite of it. There are Confucianists who are also Shintoists; and there are Christians who are also Confucianists. But Confucianism as Confucianism is secularism. It boasts that it is practical; and it is practical, —so practical that it quenches the desire and atrophies the mind for the higher things. It does not seek the things that are above. It minds earthly things, and finds its kingdom of heaven in politics. The Confucianist may, and often does, have a vague consciousness of the Great Companion; but it is because he is a man, not because he is a Confucianist. The American Confucius was Benjamin Franklin; and Poor Richard without the Sermon on the Mount, year in and year out for line upon line and precept upon precept, would make America another China.

It is sometimes said that the Confucianist is more receptive of Christianity than the Buddhist; and reference is made to the progress of Christianity in Tosa as compared with its progress in the parts of Japan where Buddhist is dominant. But Satsuma and Choshu, which

united with Tosa in the Restoration, were quite as strongly Confucian as Tosa; and yet there has been in them no corresponding progress of Christianity. On the other hand, Christianity has made good progress in Nagoya, which is a center of Buddhism. The notable progress in Tosa is due to two causes combined. The people were open minded, progressive and ready to receive the things of the West; and in the beginning of the gospel in Tosa a little group of men of influence accepted Christianity in sincerity and truth.

Ebina, Japan:—

The points in common are numerous and extensive; and there are also fundamental differences. To illustrate:—

(1) In Shintoism, especially in the tenets of the Kurozumi Sect, God is conceived of as a father and men as his children. There is a life eternal which is thought of as divine. But it should be said that its conception of God, while clearly not deistic, does not distinguish sharply between theism and pantheism.

(2) As to Buddhism: Philosophically the Jodo Sect may properly be described as pantheistic; but in fact it regards Amida as a person. While it recognizes other Buddhas, Amida is supreme—the Buddha of Buddhas; and may be worshiped to the exclusion of all others. To this extent, therefore, it may be said to be non-polytheistic. The Jodo Sect teaches also that human nature is depraved, and that man cannot save himself. He can be saved only through the mercy and merits of Amida. To this, however, it should be added that while Christianity lays stress upon sin in its relation to righteousness, in Jodoism stress is laid rather upon suffering as the effect of the transgression of eternal law. In Jodoism it may also be fairly said that there is no sense of personal responsibility to a personal God.

The teaching of the Zen Sect is radically different. According to its tenets, the original nature of man is

truth and goodness; and the duty of man is to return to that original nature. This return is accomplished by contemplation and discipline.

The Shingon Sect is purely pantheistic. Every man in essence is Buddha.

From this it will be seen that the Buddhist Sects are widely separated among themselves. But all Buddhists claim that fundamentally all the sects are in harmony.

(3) As to Confucianism: If the essential element in religion is a personal relation between man and a personal God, it may be said in general that Confucianism is not a religion; though there are Confucianists who worship a personal God and are deeply religious. But Confucianism has its foundation in the moral order of the universe; and its end is the establishment of what may be compared to the Kingdom of God upon earth. It therefore lays emphasis upon the ethical rather than upon the more strictly religious; and its teachings should be compared with the ethical rather than with the religious elements in Christianity.

As a rule the Confucian mind is much more easy of access to Christianity than the Buddhist mind; and the explanation is that Confucianism is far more ethical than Buddhism. The Confucianist honors righteousness; the Buddhist is far more given to seeking an excuse for unrighteousness. A standing proof of the greater accessibility of Christianity to the Confucius mind is to be found in the progress of Christianity in such Prefectures as Kochi, Okayama and Gumma, as compared with its progress on the West coast where Buddhism has long been predominant.

Ibuka, Japan:—

In Japan, I think, the question chiefly relates to Buddhism, because all will agree that there is very little likeness between Christianity and Shinto or Confucianism, unless it be in the case of Shinto the emphasis laid upon the purity of heart, and in the case of Con-

fucianism the great importance attached to benevolence and justice. But these teachings are rather common to all ethical systems or religions, so that they cease to be points in common between any two particular religions.

Now to come back to Buddhism, it is certainly true that there are some striking resemblances between Buddhism and Christianity, especially Latin Christianity. When I was in Rome some years ago and went with my friend, Bishop Honda, to see the great cathedral of St. Peter's, as soon as we entered it I said, Why this is just like a Buddhist temple. Not only the shrines, the images, the candles, the incense and the priests chanting their prayers and the people bowing before the images, but the whole atmosphere very strongly reminded me of the Buddhist temple and its ritual in Japan. In fact I did not for the moment feel as though I were in a Christian place of worship.

I could also cite a number of striking resemblances between the legend of Gautama and the life of Christ, which are well known to all scholars. But numerous and striking as they are, these resemblances are resemblances only. There are fundamental differences which make these two religions essentially different. For instance, Buddhism knows nothing about the Creator of the Universe nor of the Father in heaven. They have different manifestations or personifications like the goddess of mercy and the god of the immovable, but a personal God in the Christian sense of the word is entirely foreign to Buddhism. Consequently, the Buddhist conception of sin is very different from that of Christianity. There is no idea of transgressing the holy law of God. Hence, there is no atonement, no cross in Buddhism. It is only a process of enlightenment, awakening to one's true self, whatever that may be.

It is true that one of the Buddhist sects teaches something like salvation by faith,—faith in Amida Buddha; and the followers of this sect say that there is no essen-

tial difference between their religion and Christianity, which is still in its imperfect stage of evolution, etc. But Buddhist scholars are generally agreed that the Shin sect is not true Buddhism. Salvation by faith in Amida is quite foreign to the teaching of Sakya-muni.

Tsen, China:—

The sparks of the same truth are in all religions, Christian or those that base on ethics and philosophy. The points of community are, if any, on the moral side. But at the foundation of all resemblances there is this essential difference, that all ethnic religions ultimately aim for self, whereas the religion of Christ, like Christ, ultimately aims for atonement of self, or better humanity, with God, by Christ.

Che-Kiang Pastors, China:—

Although there are points of similarity, yet the similarity is confined chiefly to the merely human ideas. In reality the likeness is largely a seeming likeness between things which are actually different.

Jaisohn, Korea:—

I believe there are many religions other than Christianity that expound the same or similar moral principles as the Christian churches. In fact, some accept the Old Testament in its entirety as the inspired truth, but that alone does not make them Christian. The foundation of Christianity is the New Testament, which distinguishes it from all other religions. The belief in, and obedience of, the Ten Commandments or the Golden Rule alone is not sufficient to classify a man as a Christian. He must believe Jesus as his only Saviour before he can be called a Christian.

Kil, Korea:—

Rules of conduct are often the same, but the motive is different, fear being the main motive. Salvation by good works is the teaching of non-Christian religions.

Siraj ud Din, India:—

They are not as numerous as they are sometimes made out, especially with the non-Semitic religions, and even between Christianity and Mohammedanism there are fundamental differences.

The Proper Attitude of Christianity Toward the non-Christian Religions.

6. What should be the proper attitude of Christian preachers and teachers and of organized Christianity in Asia to the non-Christian religions? Two of the correspondents, Justice Watanabe and Professor Mukerji, combined their answers to several of the questions, and their very thoughtful and interesting opinions are set forth under this sixth question.

Ibuka, Japan:—

In general, I should say the attitude should be always friendly and kindly, but firm; that is to say, while, as fellow countrymen, we will willingly co-operate in our efforts to elevate the morality and civic virtues of the people, we should firmly hold our position as Christians and by every legitimate means try to convince them of the truth of Christianity. More than one attempt has been made to form a sort of alliance between Buddhists and Christians. But I have never favored it nor have they amounted to anything.

Uemura, Japan:—

The attitude of Christian preachers and teachers toward the non-Christian religions of Japan should be benevolently belligerent, sympathetically suppressive.

There are missionaries who anticipate a development of Christian theology in Japan peculiar to Japan. That there will be such a development is not unlikely; but it will not be accelerated or aided by an attempt on the part of missionaries to accommodate themselves or their teachings to the non-Christian religions. They

will best serve the cause of Christian theology in Japan by being themselves; by teaching the Christianity which they hold as they themselves hold it; and by allowing Christian theology to develop historically and naturally. Christian missionaries are not called upon to play the part of either mediators or eclectics.

Ebina, Japan:—

What is true in the non-Christian religions should be willingly recognized; and the effort made to lead the mind up to what is higher and better in Christianity. The attitude of Christianity should be that of an elder to a younger brother.

Kozaki, Japan:—

There are elements of truth in the non-Christian religions of Japan, and the Christian teacher should approach them in the spirit of charity. But he should be firm in his adherence to the truths that are peculiar to Christianity. In referring to Judaism, Christ said, "I am not come to destroy but to fulfill." As far as may be possible, the Christian teacher in Japan should be guided by His example.

Honda, Japan:—

The Christian preacher and teacher should be respectful in his attitude towards the non-Christian religions, but careful not to compromise the distinctive truths of Christianity.

Jaisohn, Korea:—

In order to be true to their belief and their profession, the Christian teachers should point out intelligently and truthfully the falsity or errors of other religions to those whom they desire to convert, but at the same time offensive attack on other religions is liable to cause more harm than good. Therefore, a missionary must be a trained diplomat as well as a faithful servant of the Church.

Kil, Korea:—

Avoid disputings and contention. Be friendly and courteous and bear witness by good works and love in the teaching of truth as truth, and not as arguments for the intellectual victory over an antagonist. Rely upon the application of the truth by the Holy Spirit, without argument and dispute. Refer to one's own past experience in becoming enlightened as to the error of former belief and as to the truth of Christianity.

Tsen, China:—

The proper attitude to the non-Christian religions in Asia should be to have all sympathy with them. Give full recognition to the good that is in them; show, if necessary, their wants, defects and corruptions; duly honor their founders and leaders; help along, if possible and necessary, and wisely, the pure charity they do or attempt.

Che-Kiang Pastors, China:—

Show the unreliableness of the world religions, but present the truth sympathetically so as not to embarrass or anger the hearer.

Watanabe, Japan:—

With regard to the question whether it is advisable to dwell at length on points in common between Christianity and other religions—whether a great deal of this community is not apparent rather than real—and whether real religious progress is not made by a process of triumphant absorption, I am inclined to think that the Japanese adage, "Everybody regards his own deity as most holy" (it corresponds to the Western proverb, "Everyone thinks his own geese swans"), seems to be a pertinent observation.

As we Christians believe that Christianity is a divine revelation from the Creator of the universe and is the only religion of the world, so Buddhists believe in their creed. We firmly believe in Christ's own words that

He is the only Son of God; Buddhists have as deep a faith in Sakya's proud declaration, "Throughout heaven and earth I alone am holy."

The teachings of Confucius may not properly be called a religion in the true sense of the word, but from ancient times they have exercised influences in China and Japan amounting almost to that emanating from a religion. Confucius says, "Study of heresy begets nothing but harm," and Confucians naturally want to exclude all teachings but those of Confucius. There is a famous work dealing with the matter entitled "Bukkotsu Hyo" (Japanese pronunciation), and written by a Chinese literary man of the Tang Dynasty. I presume that a similar view is held by adherents of all other religions.

Therefore, if there were a people possessed of no religious faith at all, he who desired to preach a certain religion to them would not need to dwell upon points of harmony of that religion with others, nor upon those in which they differed. He can at once adopt an attitude of triumphant absorption in his intercourse with them. When, however, he wants to inspire a foreign faith into a people already possessed of one faith or other, it will not be enough for him merely to preach his own faith alone.

I may illustrate this fact with a supposititious lawsuit. Let us suppose that the plaintiff in an action insists upon some theory while the defendant maintains another, both being equally desirous of a victory. Let us further suppose that the judge in charge of the case thinks that both theories are untenable and has made up his mind that his own theory must be produced in order to do justice to their claims and bring them on good terms again. With this end in view, the judge would surely only lay himself open to disappointment did he merely set forth his own theory and naively counsel the litigants to readjust their differences on the

basis of his theory. For each of the litigants is equally confident that his own assertion is correct, and would refuse to do as bidden. Then what is done by the judge before pronouncing his decision? Will he not point out in what respect the theories of the litigants agree, in what respect they disagree, what points of the theory maintained by the plaintiff are just for such and such a reason, what points of the theory of the defendant are unreasonable because of such and such a case, and therefore that what they ought to do is such and such a thing? If he did so, the litigants would probably accept his ruling.

On the contrary, if the judge abruptly gave a dogmatic judgment and stated that whether the litigants were disposed to obey his dictum or not his own opinion was such as he had given, the difference would not be readjusted. The result would be not only misfortune to the litigants but also failure for the judge in his efforts. Are not religious matters similar to the case above mentioned?

I do not think that Christianity can be revealed to non-Christians in any better way than by showing it in its true and sound form. I believe that it will be of no use wantonly to decorate it with human intellect. There are some people who insist that Christianity ought to be nationalized in the country Christians are desirous of evangelizing, but I think that such an opinion is not sound.

I deem it poor preaching to place too much stress upon details of Christian doctrines, and incidentally render people unable to catch the fundamental and indispensable spirit of our religion. I think we find the spirit of this principle clearly set forth by Christ in St. Mark, Chapter 2d, Verse 27. . . . I see no necessity to dwell continually upon points in common between Christianity and non-Christian religions.

Salvation is the life of Christianity; the so-called redemption of the world of Buddhism appears also to be

its life. I cannot readily enumerate the points in common between Christianity and other religions, but I do not think it is safe to say that there is no fundamental community of principle, but only an apparent one. . . . It is most important for Christians to hold impartial views towards non-Christian religions.

Mukerji, India:—

The Christian preacher, if he has a gospel to preach, must believe in the absolute character of Christianity, and not that it is merely one of many religions. But at the same time, if there is a providential order of the world and its history not meaningless, then Christianity must have a satisfying answer to the question of its relationship to the other religions; it cannot be an isolated phenomenon in the history of religions. This relationship is not one of similarities only, or of differences only, but one of development. Belief in the former takes away from the uniqueness of Christianity, and belief in the latter militates against the unity of history. But the theory of development preserves both these traits for Christianity. Christianity, by the way, has nothing to fear from the new Science of Religions; a truly scientific study of it will only discover the uniqueness of Christianity. Sometimes a difference is sought to be made out in Christian work between the method of development and that of contrasts—the pointing out of differences. But it is an artificial one, the latter being included in the former, as all development is the bringing out of something new. A prima facie case for this difference may indeed be made out from the present partiality on the part of the upholders of the method of development to the emphasizing of similarities as against differences. But this is not at all surprising, as we always find progress in history to be a swinging between extremes—and the pendulum has indeed at the present moment swung to the former extreme, that of emphasizing similarities.

For this, however, there are ample historical reasons. In the first flush of Western culture in Eastern lands, everything Eastern was decried and nothing good was found in them; the good and the bad being blent in one common condemnation. But soon the inevitable reaction came with the birth of nationalism in Eastern lands; and Christianity herself helped it on by putting the non-Christian faiths on their mettle, by making them slough off the bad and throwing them more and more on the really sound in their religious life. People began asking themselves the question, can a self-respecting nation cut itself off entirely from its past and discard its religious inheritance altogether? Has the past no meaning for us, but is only a madman's tale full of sound and fury signifying nothing? It was to meet such a mood as this that the method of development came into vogue in Christian work, replacing the old method of wholesale abuse and supercilious criticism. One aspect of this method—that of pointing out similarities—might have been over-emphasized by now, but the method as such cannot be said to be invalidated by it, but always shall retain its place and use. For the mood which this method is meant to meet is no capricious mood, but an eminently just one. God is the Father of us all,—though of the Jew first and the Gentile afterwards,—and has not left His people at any time and anywhere without witness. He has been in the history of all nations, though He especially chose the Jews for His Revelation and was in a special sense in their history. The great apostle to the Gentiles recognized this fact, thus setting his seal to the method. When speaking to the Athenians he appealed to a poet of theirs for vindication of Christian doctrine. And are we forcing things when we read a wider application than was meant at the time in the Master's words, "I came not to destroy but to fulfill," and think that there must have been many among the seers and prophets of non-

Christian religions who must have looked forward, as longingly as those in the real line of prophetical succession, to the days of Him who is the desire of the nations? "For he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

But the method of development, as we said, is not a mere emphasizing of similarities only. It includes pointing out of differences also; for in proceeding from a lower to a higher form, much that is old is left behind and much that is new absorbed. And here comes the place for criticism—the method of contrasts. The Apostle Paul, the first to use the method of development, is again our example in this. While seeking to find a foothold for the doctrines of Christianity in the national Scriptures of the people, he hesitated not to criticise whatever was un-Christian in them; *e. g.*, see Acts xiv. 15; xvii. 24; xix. 19. Criticism can also serve the purpose of pointing out the differences in agreements, as in the Hindu and Christian doctrines of Incarnation. But criticism, if it is not to be misunderstood, should be of doctrines only. Any criticism, by foreigners particularly, of the personal character of the religious heroes or of the social institutions of a country, or disparaging contrasts of these with those of the West, will be fatal and defeat the preacher's object.

Christianity is the fulfillment of all religions. This means that it is both similar and dissimilar to other religions, and no one of the methods—that of pointing out similarities and of differences—ought to be used exclusively of the other.

Even where a truth is in common, it is to be found in a fuller and richer form in Christianity. It may be further added that in proportion as religion gets to be identified with philosophy and so separated from life, as in the case of Vedantism in India, the points of contact with Christianity grow less. In such a case a person

has reasoned himself out of his natural beliefs, as to God, man, sin, etc., and so is intellectually farther from Christianity than one who believes in his spiritual intuitions.

Siraj ud Din, India:—

Our attitude must be reverential and sympathetic, and at the same time determinedly exclusive, giving full credit to the dictates of individual conscience and distinguishing between those people who, having perceived the truth in Christianity, with a set purpose oppose this truth, and those who oppose it because they do not understand it. We must most religiously avoid indulging in the spirit of exultation, glorying, triumph, victory over the defects in other religions and particularly the sins of their followers.

We may supplement the evidence of these correspondents at this point by the testimony of Dr. Imad ud Din, the most notable convert from Mohammedanism in India, and of other converts quoted by Dr. H. Martyn Clark. Dr. Imad ud Din tells us: "I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly in the Koran, the Traditions, and also in Sufiism. Rites, ceremonies, and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death. . . . I discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived, and are lying in error; and that salvation is surely to be found in the Christian religion."

It must be recognized that this is the general attitude of Christians who had been Mohammedans or Hindus, or believers in some other faith. As Dr. H. Martyn Clark says:—

The unanimity of all converts from Islam concerning that religion is emphatic and startling. "Earthly, sensual, devilish," is invariably in effect their deliverance. Not one of them has ever found it aught else but an evil and debasing thing. They have not felt the genial influences or vitalizing power of any of the truths it is supposed to contain. The statement that it has such truths is in itself a revelation to them, and when they hear such have been discovered to exist, their answer to that and other theories now rather the fashion concerning Islam, is a pitying smile, and a "Well! Well! It was our faith and that of our fathers before us; we do not know of these things, nor have we so found it." As for its being a help towards God and good, it has been their sorest hindrance in the way of life. It has made the acceptance of Christian truth all the more difficult, and the Christian life infinitely harder. One of the best native pastors said: "After many years of Christianity the poison of Mohammedanism still works in our muscles and makes us weak." They err who think Islam a development, an advance from a lower to a higher plane. It is in reality a retrogression, a degeneration from a higher to a lower state. I took one convert to task for his unbridled speech. His reply was: "My father, you can afford to speak kindly of the thing. You were never steeped to the lips in that mire as I have been. Were it not for God's mercy, where would I be now?" (From the "Church Missionary Intelligencer," November, 1894: "Some Results of the Late Mohammedan Controversy," by Dr. H. Martyn Clark, p. 814 ff.)

There are converts who take a different attitude. A friend writes from India of a Christian layman, once a Mohammedan, who is now a great champion of Christianity as against the Moslem religion propaganda, and who says:—

> I have been proving the sublimity of the Christian religion and endeavoring to show that the Christian counterpart of everything good in doctrine and morality in Islam is always superior, and that Mohammedanism, even at its highest, is only the next best, and that from a true Koranic point of view the religion of the gospels is open to no question whatever. It is rather the goal to which all the religions of the world aspire to reach. My conception of Islam is more optimistic. I despair of the Islam which obtains more among the so-called Orthodox, and it is only these whose weakness I would expose. The Islam of the Koran, with its Asian Christology, is a fine amalgam of Indiaism and Christianity. It is the Nazarene form of Christianity, confounded with certain social and religious prejudices of the time and the country, and can be very rightly regarded "rather as a heresy than as an alien faith," but not more heretical than so many ancient and modern ones.

Has Christianity Penetrated the Asiatic Mind? Can It Do So?

7. How far has Christianity as yet actually touched the life and thought of any Asiatic land? Mr. Meredith Townsend, in "Asia and Europe," holds that Asia seems condemned by some fiat of arrest; that while capable of being moved by self-generated ideas, she seems to be inaccessible to new forces from without; tnat "something radical, something unalterable and indestructible divides the Asiatic from the European. . . . They are fenced off from each other by an invis-

ible, impalpable but impassable wall" ("Asia and Europe," pp. 36, 50, 150), and that Christianity cannot hope, accordingly, to displace the non-Christian religions and to penetrate the life of the non-Christian world. What do you think of this view?

Kozaki, Japan:—

How anyone who knows anything of the history of Japan during the last fifty years can hold that "Asia is practically inaccessible to new principles" I cannot understand. To mention only one out of many things, the entire system of education in Japan, from the primary school to the university, is the education of the West; and, through the primary school, education in Japan is compulsory. If Japan accepts the education of the West, why should it be inaccessible to Christianity? And in fact it is not inaccessible. No one can read the newspapers, the current literature, even the novels of to-day, without seeing and feeling that Christianity is already in Japan as a recognized and steadily increasing influence. In a recent issue of the Jiji Shimpo (one of the most influential newspapers in Japan) the editor said, "While as yet the number of converts to Christianity is not very great, Christian ethical ideas and the Christian world-view are widely spread among the people." To which it may be added that the steady growth of national churches is an effect without a cause, if Christianity has not entered the life of Japan.

Ebina, Japan:—

In Japan at least it is not true that Christianity cannot hope to penetrate the life of the people. Already Christian ethics are widely, almost universally, recognized as the highest ethical standard. To refer to one particular, the Christian teaching regarding sexual purity has profoundly impressed the Japanese mind.

To a marked degree both Shintoism and Buddhism have been influenced by Christian ideas. Buddha is more and more conceived of as personal. The teaching concerning Nirvana is becoming colored with the teaching regarding the Kingdom of God. The duty of making this present world a paradise is now taught. The spirit of optimism is displacing the spirit of pessimism. The practical methods of Christianity are beginning to be imitated. Services are held on Sundays and prayer meetings are held. I almost feel like saying that in a real sense Buddhism is becoming leavened with Christianity.

Uemura, Japan:—

Nothing is clearer than that in many ways Christianity is already entering the life of Japan. In speaking to intelligent people the Christian preacher now seldom even refers to the folly of idol worship. Formerly, in speaking of God, it was commonly necessary to dwell upon his unity and spirituality; now, at least among those of some education, the word God has come itself to carry with it this conception of his nature. Far more than used to be the case, one may address men much as unconverted men are addressed in America or England. The reading of foreign literature has done much to make Christian ideas familiar; and has awakened in many a real interest in Christian books. Many who are not Christians read Christian sermons and understand them. It may interest you to know that Robertson and Beecher are favorites among the Shinto and Buddhist priests. Buddha is not only more and more thought of as personal by Buddhist teachers,—he is so described by them in their teaching. The pessimistic view of life is giving way to one that is more optimistic. Shinto and Buddhist priests officiate at weddings, a thing new under the sun. There are Buddhist Sunday schools, and Buddhist hymns sung, and the melody of organs. They have also borrowed the

China—Ancestral Worship

Taikyo Dendo (sometimes translated Forward Movement). But besides all these things, all of which are significant and some deeply so, there are the Christian churches, some of them more than thirty years old, many of them financially independent, and occupying all the most important centers in the empire. This then is the present situation. There are the Christian churches recognized by all as a constantly growing force; and around the churches there is a far larger body—ten times as large and more—interested in Christianity, and consciously or unconsciously moving towards it. To say that Christianity cannot penetrate the life of Japan is to contradict what to anyone with eyes to see is a perfectly plain fact.

Ibuka, Japan:—

Meredith Townsend, it does seem to me, is entirely wrong in his statement. Does not the political history of Japan for the past forty years show that the Japanese are not altogether "inaccessible to new principles?" Does not history also show that Christianity has somewhat "penetrated the life" of some Japanese? Was not Neesima a Christian? Does Meredith Townsend forget the fact that three hundred years ago hundreds of Japanese Christians, men, women and even children, suffered martyrdom, when they were given a free choice between death and the denial of their Saviour? What more could you ask of them? As for me, I have no need for their martyrdom in proof of their faithfulness to their Master. I have stood by the deathbed of more than one Japanese Christian and witnessed such calm triumphant death that left not a particle of doubt in my mind as to their living faith in Christ.

Watanabe, Japan:—

I am convinced that Christianity has already produced no small effect on the lives of Asiatics, especially of Japanese. Chinese are naturally not versatile, not only in religions but in all other matters, and they will

require a great deal of time in order to adopt new principles. I doubt, however, whether Mr. Meredith Townsend did not go a little too far when he declared that Christianity cannot hope to penetrate the life of Asia.

It is with very much regret that I have to admit that from the numerical point of view Japanese Christians cannot claim to any high consideration. There are many reasons why Christianity has not more adherents in Japan than it has at present. Historically, Christianity had to suffer from a national prohibition until about half a century ago, and there are some Japanese who, not knowing its doctrines at all, have an almost instinctive dislike of Christianity; some look upon it as opposed to our state form; and others, though fairly well informed that Christianity is an excellent religion, are ashamed to accept the gospels and will not follow it. These conditions are apparently not peculiar to Japanese alone.

Even among non-Christians, however, that Christianity is an excellent religion is often recognized, and they are being involuntarily influenced by Christian life in no small degree. For example, there are now indications that people in Japan will not keep concubines openly as of old; they have come to pay more regard to family peace, and the vicious habit of supposing hard drinking and lewdness essential qualifications of a hero and a great man is gradually decaying. It is worthy of note that charitable enterprises under Christian management are being assisted by willing hands ever increasing in number. We may well regard all this as a boon coming from advanced civilization, but it also arises partly from Christian influences

Kil, Korea:—

Mr. Townsend does not understand Asia. The influence already exerted upon Korea, Japan and China is simply tremendous, and the most thoughtful scholars

all recognize it, and more and more are saying that there can be no real deep, lasting reform without Christianity. The whole people here realize that it has been a blessing to them.

Jaisohn, Korea:—

In answer to your further inquiries as to how far Christianity has actually touched the life of any Asiatic country, I wish to call your attention to one fact which demonstrates what Christianity has done in Asia. The fact I have in mind is the treatment of the Russians captured by the Japanese during the recent war. Japan is not as yet called a Christian nation, but she acted in a most Christian-like manner during the war towards her unfortunate adversaries. To what may we attribute this humane act on the part of Japan? I believe it was the influence of Christianity which prompted her to be so kind and generous to her fallen foes. There is much room left in Japan for improvement, but whenever she does things the right way we ought to give her due credit.

I do not agree with Mr. Meredith Townsend in his view as to the inability of Christianity to penetrate the non-Christian world. There are abundant proofs that it has already penetrated these regions and it will continue to do so. Soon after the recent calamity in Sicily, Japan sent $50,000 to Italy, and even poor Korea sent her mite for the unfortunate victims in far away Sicily. These things indicate that Christianity has quietly and unknowingly leavened the hearts of people throughout the world.

Tsen, China:—

I know that Chinese life is greatly touched by Christianity directly and indirectly. The decisive actions of the nation in the suppression of opium smoking and of footbinding of women are directly and almost entirely through Christian efforts. A public sentiment has long

been prepared to render the two actions possible. Anti-opium movement is as old as the Protestant missions or the opium trade itself. Though there had been anti-footbinding edicts since the present dynasty, Mrs. Little's endeavors since about 1895 are really the first that were proved effective, at first among the Christians and then followed by non-Christian women. There are non-Christians, men and women, that form societies to fight this evil custom. At present the "natural foot" has become prevalent and fashionable. Our Christian Sabbath has been adopted as holidays all over the empire. It began to be printed on Chinese calendars along with other superstitions about fourteen years ago. Our hospitals and other charitable works have been much appreciated and followed. All that is connected with idol worship is decidedly declining. A Taoist priest told me himself of the decaying of Taoism. Most of the modern reforms were begun by missionaries, by their institutions, their books or through scholars who got into some connection with them, though they became widespread or generally desired when China was wakened by her foreign wars and her foreign students returned. The galvanization of the scholastic (or higher) Buddhism by those reformers, the new and increased Confucian worship, the elevation of Confucius to a degree almost equal to the Chinese regard of heaven, while there are other causes for them, are due to a good extent to a reaction against the progressive Christianity.

Mukerji, India:—

Mr. Townsend represents the views of Anglo-Indians whose interest it is to make out Asiatic people to be quite different from Europeans, and so retard their progress towards representative government and national independence.

To speak for India only, Christianity has already revolutionized the thought and leavened the life of the

country. Much of the unrest in the land to-day could be traced to it. Religion is shifting from its pantheistic position to theism; it has come to be social instead of merely self-regarding; the spirit of brotherhood and Christian liberty is gaining ground in social matters, and the former conception of morals as relative is giving way to a belief in its absolute character.

Siraj ud Din, India:—

In the sense of the acceptance of Christ as a Saviour, no land as such has been touched. There are only individuals, and their number is small. Wholesale baptisms are sometimes administered with very little teaching, or true conversion, simply in the hope that the children of those converts will be true Christians.

As regards the leavening of the non-Christian religions, there is no doubt that several Asiatic lands, including India, have been touched. As an evidence we might mention marked and extensive movements in India, within the non-Christian religions, incorporating the ideals of Christianity, *e. g.*:—

(1) The Arya Samaj, with its teaching about monotheism.

(2) The Brahmo Samaj—Universal brotherhood of man, and the Fatherhood of God.

(3) Sir Sayid Ahmad's Sect, called Naturalists (quasi-deists or deists), with its emphasis on monogamy, and condemnation of divorce and of extreme purdah as practiced in Islamic countries.

(4) Mirza of Kadian's Sect, with its teaching about "The Masil-i-Masih" (*i. e.*, the Mirza was like Christ) and "the Holy Ghost"—and that men should either deny the supernatural ascension of our Saviour or acknowledge the superiority of His religion.

(5) A class of Mohammedans (including Mohammed Hasan Amrohi, a translator and commentator of the Koran) who accept the Christian Scriptures as they are to be the word of God.

(6) Finally mention might be made of Mohammed Igbal, Ph.D., Professor of the Lahore Government College, who, in a pamphlet on the Unity of God, acknowledges the deep meaning in the Christian Trinity and the doctrine of the atonement.

Is Humanity Two or One?

8. Is there such a racial chasm between East and West as is represented, or is the common talk about such a chasm groundless? Are there not many Orientals and Occidentals who understand each other and who have more in common than either Orientals or Occidentals have among themselves?

Honda, Japan:—

There are differences between the East and the West, but it is a very extreme statement to say that there is something like a chasm between them. There are many Japanese and foreigners who enter into each others feelings, understand each other perfectly, and have been close personal friends for years.

Uemura, Japan:—

There is no racial chasm; and the old feeling of antagonism is a thing of the past. There are differences, but they are disappearing, and they will disappear altogether as Japan and the West come closer together socially.

Watanabe, Japan:—

I believe that the common talk of racial chasm between East and West is no fiction. I am disposed to think that such a chasm, if it does exist, owes its existence more to Occidentals than to Orientals. Such racial chasm between Christians, however, is very narrow, and I am glad to note signs that the homely clause "all men are brothers" is gradually becoming a fact among them.

Ebina, Japan:—

There is no racial chasm between the East and the West. More and more the Japanese are entering into the feelings and looking at things from the point of view of the West; rejoicing with those that rejoice and weeping with those that weep.

Kozaki, Japan:—

There are differences between the East and the West, and there are differences between the nations of Europe, but certainly it is true that Japan and the West are drawing closer together. This could not be true if there were a "chasm" between them. So far as individuals are concerned, there are many Japanese and Americans who think of each other only as old friends.

Ibuka, Japan:—

Everybody will admit that there are differences between the East and the West. Not only are their language, customs and their modes of thinking different; they are different in their traits of character. And these are the things which first strike the eye of the tourist. Pretty much everything here seems to begin in the reverse order or be upside down; for instance, in one's address you have first the city, then the ward, then the street, then the number, then the family name and the given name last. How strange! What a queer people! They could never understand us. Their mind must work differently from ours. So they gather, so they write; and the report spreads over the world. This is the tourist's view of Orientals. But all those Americans or Europeans who have lived here long enough and have studied the language and the history of the people, and have come in close contact with them, will readily admit that after all at the bottom they are very much like themselves. The difference is only skin deep.

Jaisohn, Korea:—

There is no question as to racial differences. The inhabitants of every country have their peculiar characteristics and even the people of the different sections in the same country entertain different ideas and possess different emotions. But one fact we must always remember, and that is we all belong to one human race. We are only different in the minor details. The races of man living apart in far distant parts of the globe naturally do not understand one another, and what one says or does may appear queer to the other. But if they were both brought up and educated in the same manner, I believe they would say or do about the same way and in the same manner, unless one is endowed with more natural gifts than the other. I believe the leavening influence of Christianity and the constant increase of facilities for travel and communication will eliminate the apparent chasm which exists between the different races.

Kil, Korea:—

There is no such chasm. How could there be such between Christians? There is a far greater separation between Japanese and Koreans than between Koreans and Westerners, and the Koreans express themselves far more readily and trust themselves more fully to Westerners than to Japanese.

Tsen, China:—

Yes, there is a natural chasm between Orientals and Occidentals in the ways of living and in the ways of thinking, but it is not at all an impassable one, impossible to be healed up by constant intercommunication. For man is a spiritual and ethical being. When the hearts are right, the outward things matter nothing. There are cases of the greatest friendship between Occidentals and Orientals. And it seems to me the success of the missionary work is in direct proportion to the

degree of the mutual understanding and spiritual relation between the foreign and native workers.

Mukerji, India:—

There is a racial chasm between the East and the West, and the part of wisdom is to recognize it and not slur it over. Perfect understanding can exist only between equals, and so long as the East continues in her present condition of political subjection to the West, things will not be materially improved.

Siraj ud Din, India:—

No one but a superficial observer of things, and no one who understands human nature and the real significance and depths of humanity, can for a moment assert that there is an impassable gulf between the East and the West. The visible chasm is due, to a large extent, to the providential but temporary relation between the ruling Anglo-Saxon race and the subject people.

One touch of nature is enough to make the whole world akin! But here there is exceedingly more than a touch of nature. There is the common ground of the entire depth of man's moral and spiritual nature. Therefore no one but he whose mental vision cannot go deeper than the skin, would seriously make an assertion like that.

Yes, I know, from personal observation, of cases where there has been more real intimacy and true fellowship between a European or an American and an Indian than between two Europeans or Americans.

9. Is the Christianity, not of the Church nor of the West, but of the New Testament, the final and absolute religion for men, or is it to be modified by contact with the non-Christian religions?

Is Christianity in Need of Correction or Enrichment by the non-Christian Religions?

Ibuka, Japan:—

This is a most important and interesting question. It will be admitted at once by all Christians that the

Christianity of the New Testament, or the Christianity as Christ taught it, is the final religion of man, and that it is not to be modified or improved upon by coming into contact with any other religions. But the real question is whether the truth taught by Jesus has been already apprehended in all its fullness by the different races and nations which have come under its influence. We all know that there are different types of Christianity, and that the Greek type of Christianity differs from that of the Latin and that that again differs from the Teutonic. We all know also that one type is superior to another in some respects, and inferior to it in others, each contributing something towards the realization of the ideal. Now the question before us is, Has the Japanese nation with its history and characteristics something really to contribute, so that in the course of time there will be a distinct type of Christianity, even what may be called the Japanese type? This is a question which it seems to me history alone can answer. It is easy enough in regard to the external forms of Christianity to predict that they will be different—indeed they already are to some extent—from those developed in the West; *e. g.*, the forms of church government, worship, etc. But it is extremely difficult to forecast whether the Japanese mind will have something (not of course any new truth, but a deeper apprehension of the truth, new insight into the truth, and the new emphasis put upon it) to contribute toward the full-orbed realization of Christianity. If it is destined to do so, I think it will be along the ethical or practical lines rather than the theological or metaphysical. Japan has produced no Plato or Aristotle; and whether the Church is going to have its Origen or Augustine is altogether problematical. A short time ago I was asked whether we were going to have a Japanese theology; and my reply was, before we could have Japanese theology we must have Japanese theologians.

Ebina, Japan:—

If by Christianity is meant the religious consciousness of Christ, then Christianity is the final religion. But it seems to me that that consciousness is a thing of growing apprehension; not perfectly apprehended by the Apostles themselves, and after now nearly two thousand years not even yet so apprehended. But I think that in the future it will come to be perfectly apprehended, and will be the final religion for man.

Uemura, Japan:—

The Christianity of the New Testament is the final religion of man; neither to be modified nor supplemented by contact with the non-Christian religions.

But Christ is greater than any thought regarding Him. He is always coming. In a true sense He is still an undiscovered country. In Him are all the treasures of wisdom and knowledge hidden; and in the contact of Christianity with the thought of the Orient some of the things of Christ will be brought into a clearer light than ever before, and the nations will walk in that light.

In the thought of Japan, for example, there is a oneness—a solidarity—in both the family and the state that is not present to the thought of the West. That deep sense of oneness will easily extend from the family and the state to the race; and it will give to the incarnation and the vicarious atonement a new depth, a new reasonableness, a new hold upon the mind. As never before, they will be seen to be the wisdom and power of God; and with the new light there will flow from them a new river of life. It is often said that the incarnation and the vicarious atonement are peculiarly foreign to the Japanese mind. Apparently that is so, but only apparently. The future will show that in reality the opposite is true. My own belief is that Christian theology in Japan has before it a development that will be a real contribution to Christian thought; but it will not be by borrowing from the non-Christian religions or by accommodating itself to them.

Honda, Japan:—

It may be that the Japanese mind will find in Christianity certain elements to which it will be drawn with peculiar power, and to which it will give an emphasis of its own; though just what those elements are is not yet evident. But that the essentials of Christianity will be modified or supplemented by contact with the non-Christian religions is unlikely, and any such result would be a loss and not a gain.

Watanabe, Japan:—

According to our conviction, there is no religion in the world of to-day better than Christianity, but Christianity in its present form cannot possibly claim to have perfectly discovered Christ's genuine nature. We believe that there will come a time when Christianity will reveal Christ better than in these days. We are unable, however, to predict in what way or by what process that evolution will be attained.

Kil, Korea:—

The final perfect religion, because no man, however gifted, can add anything to the Scriptures, and no combination is satisfactory. The Korean Christians resent the preaching which is not Scriptural but merely philosophical or historical, saying that such is not "preaching" (kang-to) but "lecturing" (yun-sul).

Tsen, China:—

The Christian religion, pure and simple, is one left on earth by Christ, the Son of God, all in principle and not in any kind of detail. And yet it is all perfect and final, but just as an infant is a perfect, well-formed human being. The infant has to take food in material form, plant food or animal food, to convert the same into the child, to make them part of it. So has Christianity to take in, reform, convert, yea sanctify all the good customs, rites, conceptions, morals and doctrines of all other religions, or originated from them. When

that which is perfect is come, that which is in part—knowledge of God and truth—shall be done away in the gradual process of assimilation and perfection.

Mukerji, India:—

The questioner has in view, I believe, the loose talk of Western and Eastern Christianity, and the like. The method of presenting Christianity will doubtless change with the country and the times, but not the body of the message. The questioner is right in refusing to accept anything as the norm of Christianity except the New Testament Christianity. Sometimes one hears in India the statements that the Gospel of John is more suited to the genius of the people than that of the Synoptics. Back of it is the feeling, I suspect, that salvation in John is through knowledge and not the atonement, and that the body of the Gospel message needs revising. It will be time enough to think of such an attempt when we have manufactured another Gospel.

Siraj ud Din, India:—

Yes, I believe the revelation of God as presented in the New Testament to be complete and final. From the contact with the East there can result no modification in the sense of addition or alteration. But our eyes need being opened more and more to the vision of the Christ, not only the Christ who lived on this earth two thousand years ago, but the eternal Christ who is from the beginning, the Logos, the Creator, the true Light which lighteth every man that cometh into the world, the Christ who is the desire of all nations; and this enlargement of vision will surely result from an Oriental-Occidental interpretation of the primarily Oriental Christ. The contact between the East and the West will result in the discovery of deep and philosophic meanings in the fundamental truths of Christianity, such as the trinity, the atonement and the incarnation. So far as these doctrines are ever going to be scientifically or philosophically demonstrated, the

Oriental thought will mightily help this demonstration. Particularly Sufiism among the Mohammedans and Vedantism among the Hindus will greatly enrich and expand the Occidental conception of these truths of Oriental birth. In fact these truths, with their wonderful demonstrations, already exist both in the Hindu and the Mohammedan religions, buried under the mass of other teachings. How they came there is perhaps as mysterious and inscrutable as the nature of these sacred truths, but they are there. In the contact between the East and the West, the West will discover the deep philosophic meaning of which the reality has been divested for so long, and the East will discover the reality which alone can give significance to these truths so precious to the Oriental soul.

The Significant Conclusion.

It appears, accordingly, that these men, earnest and thoughtful, and as capable of judging the matter as any men in the West, and with far richer and more reliable material and vastly better opportunities for judgment, have found the non-Christian religions, which they knew at first hand, to be inadequate, and Christianity to be entirely adequate; that they know of no corrections or supplements which Christianity needs and can obtain from the non-Christian religions; that Christianity is in their view the absolute world religion, and that there are no distinctions between the Oriental and Western consciousness, no fixed lines of cleavage between East and West, no barriers of race or temper or tradition which justify separate provincial or ethnic religions, or forbid the hope and the duty of effecting through Christ and in Christ the unification of mankind.

Such evidence, and the convincing conclusions which flow from it, reveal afresh the validity and the urgency of the missionary motive. These correspondents realized this in their answers to the further question, "What are the missionary motives which should be pressed upon the Christian church?"

Kozaki, Japan:—

The missionary motives to be pressed upon the Christian churches are these: (1) The inadequacy of the non-Christian religions to supply the religious and ethical needs of man. (2) The principle of Christian love.

Uemura, Japan:—

There are many familiar missionary motives that may properly be pressed upon the Christian churches, but there is one whose seriousness is too often lost sight of. Whatever possibilities the future may disclose, life out of Christ is without hope.

Ebina, Japan:—

Christianity is a religion for man; and the same motives that influence a Christian to proclaim Christ in America should influence him to proclaim Christ to the world—to give to the world a share in the higher experience that flows from the life in Christ. Asia is in the twilight, and needs the Light of Life. This is the spirit of Christ Himself. He says, I am the Light of the World and I give my life for you.

BIBLE READING

First Chapter of Colossians.

QUESTIONS

Why are the judgments of Christian converts in Asia as to the relation of Christianity to the non-Christian religions of special value?

What is their view of the right of the non-Christian religions to be called "religions?"

Do they regard Christianity as essentially different from other religions? If so, on what grounds?

Upon what does the consensus of opinion think the emphasis should be laid,—the resemblances or the differences?

Wherein are the non-Christian religions fundamentally unlike Christianity?

What should be our attitude in Asia toward the non-Christian religions?

Has Christianity penetrated the Asiatic mind, or is it futile to attempt to convert the non-Christian peoples?

Are the East and West incapable of mutual understanding?

Is there an Oriental consciousness radically unlike the Occidental consciousness? Is humanity two or one? Read Kipling's "Ballad of the East and West."

Is Christianity final, or is it to be modified and supplemented by the non-Christian religions?

What conclusions are to be drawn from the testimony of these competent witnesses?

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CHAPTER VI

CHRIST, THE ONLY LIGHT OF THE WORLD

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The Necessity and Desirability of Comparing Christianity with Other Religions.

Such a comparison of Christianity with other religions as we have been making is unavoidable, and it is also highly desirable. It is unavoidable because the very aim of the missionary enterprise is to lead the followers of other religions to compare them with Christianity. Unless they make this comparison, they will not leave what is false in their old faiths and carry what is true in them forward into the fuller truth of Christianity, which is freedom from all falsehood and fulfillment of all truth. The whole work of missions is just this. It can only be done through such comparative presentation of the gospel as will fit it into the religious mind which it finds and will build all the materials it discovers which are capable of redemption into the new national faith it is to produce. The ideal of missions is to settle Christianity as an indigenous and living power in each race, absorbing and glorifying all that is of worth in the past of the race, purging out all dross and error, and relating its failures and achievements rightly to the destiny for which only Christianity can prepare it. Every element of the missionary under-

taking calls for careful study of the religions which Christianity is to displace.

And the support of missions at home also calls for such comparative study. We are told that the non-Christian religions are good enough for the non-Christian nations,—better for them, indeed, than Christianity would be; that in essential character all religions are one, and that human development, or the divine education of the races of men, if we prefer to call it so, has wrought out for the various peoples their own best and most adequate religious life. If we are to maintain a missionary purpose in an atmosphere where such views are pressed upon us, and are to be prepared to win those who hold such views to abandon them and to take a share in the missionary undertaking, it can only be by such a thorough study of comparative religion as will candidly face all such propositions.

If Christianity had anything to fear from such a comparison, this would be an additional reason for making it. For the truth has nothing to fear from error or from any conflict with error. If Christianity could not face such tests it could only be because false elements had crept into Christianity which could not be too soon removed. But as a matter of fact, Christianity has nothing to fear and a great deal to gain. The gain will not be in the addition of new treasures from the non-Christian religions, but in the development of its own latent treasures which include and

exceed all other good. And its fear will not be of the discovery of the treasures of other religions. "I make no secret," says Max Muller, in "The Science of Religion," "that true Christianity seems to me to become more and more exalted the more we appreciate the treasures of truth hidden in the despised religions of the world. But no one can honestly arrive at that conviction unless he uses honestly the same measure for all religions. It would be fatal for any religion to claim an exceptional treatment, most of all for Christianity. Christianity enjoyed no privileges and claimed no immunities when it boldly confronted and confounded the most ancient and the most powerful religions of the world. Even at present it craves no mercy, and it receives no mercy from those whom our missionaries have to meet face to face in every part of the world; and unless our religion has ceased to be what it was, its defenders should not shrink from this new trial of strength, but should encourage rather than depreciate the study of comparative theology.

"And let me remark this, in the very beginning, that no other religion, with the exception, perhaps, of early Buddhism, would have favored the idea of an impartial comparison of the principal religions of the world—would have tolerated our science. Nearly every religion seems to adopt the language of the Pharisee rather than of the publican. It is Christianity alone which, as the religion of humanity, as the religion of no caste,

of no chosen people, has taught us to respect the history of humanity as a whole, to discover the traces of a divine wisdom and love in the government of all the races of mankind, and to recognize, if possible, even in the lowest and crudest forms of religious belief, not the work of demoniacal agencies, but something that indicates a divine guidance, something that makes us perceive, with St. Peter, 'that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted with Him.' "

The effect of all such comparisons, justly made, will only be to make us surer of our own faith. For while on grounds of our personal experience we are satisfied with Christianity as the absolute religion for us, we shall be far surer that it is meant to be the universal religion, and we shall value it the more highly as the noblest possible spiritual possession, and we shall have more adequate grounds for our personal faith in it, when we have fairly measured it against all other religions. For "let us assume that our form of religion is the highest, as indeed every one thinks who sincerely believes in his religion, whether he be Mohammedan or Christian, Buddhist or Brahman, Zarathustrian or Confucian. You and I are convinced that the purest and most genuinely human form of religion has been brought to light by the gospel. But may it not be a blind faith? In the religion in which we

have been brought up, the religion of our fathers, the religion of our youth, we have found consolation and strength, a light upon our path, a stimulus to all that is good and great; we are grateful for it, and we have learned to love it; and so long as it is the source of our higher life and our purest happiness we shall never forsake it.

"But others too have found the same in their religion. And the only inference we can draw from this is that our religion is the best for us, and theirs for them, from different points of view. Science may respect these beliefs, and even recognize their relative rights, but cannot allow them the validity of proofs. She desires to know and account for every conviction. And how can I know whether a religion is the highest without comparing it with others?" (Tiele, "Elements of the Science of Religion," First Series, p. 53.) It is only when we have made this comparison that we can appreciate the unique glory of Christianity. Just as the non-Christian religions only appear in their deep inadequacy when contrasted with Christianity, so "Christianity cannot fully be understood unless viewed in relation to these religions. We must know what questions the human soul has been putting to itself in various ages, lands, and circumstances, and what are the answers it has been giving to them, before we can appreciate aright the comprehensiveness and aptness of the response contained in the gospel. Not one of the features or

doctrines of Christianity will fail to appear in a brighter light and with a diviner beauty after they have been compared and contrasted with the correlative features and doctrines of other religions." (Professor Flint, quoted in "Homiletic Review," December, 1893. Article by D. S. Schaff on "The Parliament of Religions and the Christian Faith," p. 555.)

Christianity Never Surrenders Its Supreme Claims.

It scarcely needs to be said, and yet common misunderstandings necessitate its saying, that in measuring itself on a level with all other religions, Christianity does not abandon its claim to be unique and absolute. "When Christianity consented to have representatives sitting in the Parliament on terms of equality with every other religion," says a recent writer regarding the Parliament of Religions in 1893, "then consciously or unconsciously it gave up the claim of being the only true and divine religion in the world." (A. W. Martin in "The Unity of Religions," p. 331.) Whatever opinion we may hold about the Parliament of Religions, it is none the less true that in every mission field to-day Christianity is meeting the non-Christian religions on this basis of equality. In many cases, indeed, it is not admitted by them on terms of equality. But never for one moment does Christianity waive its claim to be "the only true and divine religion in the world." It recognizes truth wherever it finds it, whether in or out of religions. It believes that all the world is God's

and that no nation and no soul has been out of His love. But it knows that the Name which it bears is the only Name given under heaven among men by which they are to be saved, and that unto Him shall the gathering of the nations be. It makes its comparisons with other religions in absolute candor and openness. But each new comparison only confirms the result of all which have gone before, and leaves Christianity with a clearer discernment of its own unique and absolute superiority. It vindicates afresh its effort to displace all other religions, on the ground that apart altogether from the evil and error which are found imbedded in each of them, "when that which is perfect is come, then that which is in part shall be done away."

Nevertheless It Undergoes an Absolutely Fair and Just Comparison.

And if comparison is to be made between Christianity and the non-Christian religions, such as we have tried to make, and such as missionaries are making every day, and are ever inciting the followers of the non-Christian religions to make, this comparison must be absolutely just and fair. As far as Christians are concerned, this goes without saying. If it is not just and fair it is not Christian, and no truly Christian result can flow from it. We must not judge any religion by standards and methods whose application to our own religion we would resent. Let us note the feeling which we have on meeting with any untrue and unfair condemnation of Christianity, and learn from our resentment a

just attitude toward others. When Swami Abhedananda returned to Madras from his Hindu mission to America, a large public meeting welcomed him back, and in speaking to the gathering the Swami compared the Hindu religion with the other religions of the world and said, whereas Hinduism taught that to manifest divinity in all actions of daily life was true religion: Christianity and other religions insisted on people believing certain set dogmas which failed to lay stress on conduct. In European and American countries the people donned religious garb only on a particular day of the week, and went to a place of worship for various purposes. For instance, he said, doctors went to church on Sundays to secure patients, lawyers to get clients, maids to find husbands, bachelors to find wives, and people in general to keep up appearances. As we reject such a representation as unfair and untrue, let us first ask whether we have ever passed similar confused and unjust judgments on other religions, and secondly let us ask whether there was no justification in our imperfect types of Christianity in the West for Abhedananda's misrepresentation. For consider how much there has been in the history of Christianity in the dark ages, and is now in South American Christianity, that the apologists for the non-Christian religions can retort upon us. If, as Max Muller says, we ask "Was the worship of Moloch a true religion when they burnt their sons and their

daughters in the fire to their gods? Was the worship of Mylitta, or is the worship of Kali a true religion, when within the sanctuary of their temple they committed abominations that must be nameless? Was the teaching of Buddha a true religion, when men were asked to believe that the highest reward of virtue and mediation consisted in a complete annihilation of the soul?" Then the non-Christian peoples may turn and answer, "Can that be a true religion which consigned men of holy innocence to the flames, because they held that the Son was like unto the Father, but not the same as the Father, or because they would not worship the Virgin and the saints? Can that be a true religion which screened the same nameless crimes behind the sacred walls of monasteries?" (Muller, "The Science of Religion," p. 115.)

If we answer "No, it was not true, true Christianity is so-and-so," we must be prepared to have them say, "Well, you must allow us also to make distinctions, and if you wish Christianity to be judged by its best, so you must judge our religions." If we meet non-Christian objections to Christianity by answers which satisfy us, we must be fair in allowing similar answers, as far as they can be made, in defence of what others hold dear. If we explain the laws, morals, and social ideals of the Hebrews, still commemorated in our Scriptures, on principles of development, we must fairly allow the same principle to

others; and if with many of them the allowance is useless because the old is still preserved side by side with the new, the undeveloped beside the developed, we must be generous as well as just, remembering South America, and how much there is still with us in Protestant Christianity that is not of Christ. And if we hold the apostolic development of the gospel message to be legitimate, we must be fair in judging the expansive interpretations which the non-Christian faiths give of their foundations. We must make all the allowances in our attitude to other religions which we demand of them in their attitude to ours.

The Comparison of Religions Difficult.

And we must recognize the real difficulties in the way of fair comparisons. Abhedananda might have been quite sincere in his judgment. And Uchimura writes in his "Diary":—

> Heathenism, like much of what passes for Christianity in Christendom, teaches morality, and inculcates upon us the keeping of the same. It shows us the way, and commands us to walk therein. No more and no less. As for Juggernaut, infant-sacrifice, and so forth, let us eliminate them from our account of heathenism, for they are not it,—as mammon-worship, and infant-killing by other methods than that of throwing them to gavials, and other horrors and superstitions of Christendom are not Christianity. Therein let us be fair and forgiving in judging others. We will meet our enemy in his best and strongest. . . .
>
> It is said that the state of New York, with a population of 5,000,000, produces more murderers than Japan with 40,000,000 souls. General Grant's observation in

the latter country was that the number and state of its poor were nothing compared with what he saw in his own United States. London is proverbial for the magnitude of its pauperism, and Christendom generally for its gambling and drinking habits. Some of the alcoholic liquors that can satisfy the appetite of these people are strong enough to upset the heads of our drunkards, if taken in any considerable quantity. Scenes in those back streets of some of the largest cities of Christendom, which no decent men dare even to look into, can be described with no milder words than the vilest in any language. Shameless gamblings, open-day piracies, cool-blooded sacrifice of fellowmen for one's own aggrandizement, are being conducted there on gigantic, business-like scales. . . .

"Christendom is a beastly land." So report some of my countrymen who have traveled abroad, and saw only its dark half. True, they are unfair; but as far as the said beastliness goes, the impressions they have received are correct. Heathendom cannot compete with Christendom in its beastliness as well. (Uchimura, "Diary of a Japanese Convert," pp. 177, 181, 183.)

We point out in reply that Christianity does not shelter or excuse these evils, and that non-Christian religions do. But we are told that Christianity, in the dark ages, did shelter such things, and does still in South America. We have our answer to this, too, but the need of these answers only shows how hard the just comparison really is.

Different Standards of Judgment.

And we need to remember, also, that different peoples have different ideals and desires; and that what seems to us a great virtue in Christianity may not at once appear so to an Asiatic,

Mr. Townsend in "Asia and Europe" illustrates this vividly, if somewhat hyperbolically:—

> The truth is that the Asiatics, like the Jews, dislike Christianity, see in it an ideal they do not love, a promise they do not desire, and a pulverizing force which must shatter their civilizations. Eternal consciousness! That to the majority of Asiatics is not a promise but a threat. The wish to be rid of consciousness, either by annihilation or by absorption in the Divine, is the strongest impulse they can feel. Though Asiatic in origin, Christianity is the least Asiatic of the creeds. Its acceptance would revolutionize the position of woman, which is the same throughout Asia, would profoundly modify all social life, and would place by the side of the spiritual dogma "thou shalt love the Lord thy God," which every Asiatic accepts in theory, the far-reaching ethical dogma, "and thy neighbor as thyself," which he regards as an intolerable burden. ("Asia and Europe," p. 35.)

A Japanese paper presents another illustration in giving the impressions of America brought back to Japan by the deputation of Japanese business men who visited America in 1909. Among the things they could not admire they named "pretension to respect paid to ladies," "extreme respect for women," "too much respect for women," "presumptuous attitude of women over men."

And back of all these differences are fundamental divergent conceptions of God; the Asiatic, except the Mohammedan, shrinking from the divine personality, while the Christian view finds its very life in the sense of God as personal

Father. Amid conceptions so widely divergent, fair comparisons are not easy.

The Acknowledgment of Points of Contact.

But the just comparison is possible when on the one hand there is a mind for all common truth, and on the other a fearless and honest discernment of true difference. In dealing with other religions in our own thought or in missionary effort, Christians gladly recognize all that is good in them and build upon it. It is surely so in all missionary effort. "The surest way to bring a man to acknowledge his errors," says Bishop Bloomfield, "is to give him full credit for whatever he had learned of the truth." "What should we think," says a keen observer of the work of missions—"what should we think of an engineer who, in attempting to rear a lighthouse on a sandbar, should fail to acknowledge as a godsend any chance outcropping of solid rock to which he might fasten his stays?" (Ellinwood, "Oriental Religions and Christianity," p. 20 f.) If there were no truth to build upon, the missionary task would be hopeless. The absence of all truth would be evidence of the incapacity of the soul of such people for truth. It is not to irreligion and atheism that Christianity can best be addressed. In every land believers are won not so much from godlessness or religious indifference, as from superstition or from partial truth or from firm but inadequate conviction. "Who can learn a foreign language, unless he has a language of his own? We may

acquire new languages from without; language and what it implies must come from within. The same with religion. Ask a missionary whether he can efficiently preach the mysteries of Christianity to people who have no idea of what religion is. All he can do is to discover the few germs of religion which exist even among the lowest savages, though hidden, it may be, beneath deep layers of rubbish; to make them grow again by tearing up the weeds that have choked them, and then to wait patiently till the soil in which alone the natural seeds of religion can grow may become fit again to receive and to nurture the seeds of a higher religion." (Muller, "The Hibbert Lectures," 1878, p. 258.)

Christianity rejoices, therefore, in all that it finds of earnest religious feeling or of worthy religious conviction, or of moral principle. It is glad to recognize the high ethical doctrine of Islam regarding drunkenness, of Buddhism regarding gentleness to all living things, of Confucianism regarding filial piety, and the fervent spiritual longings of Hinduism. It is prepared to place the highest construction upon other faiths, to contend that Mohammed's rejection of Christianity must be interpreted as the rejection of the debased Christianity he knew, and that Buddha's atheism was the denial of the impossible doctrine of God which alone was offered to him (Muller, "Hibbert Lectures," 1878, p. 304), and that back of much crude African fetichism

and Chinese animism there is a recognition of one supreme God, the Creator of the world, after whom the soul is groping. Our Lord has taught us that the way to reach the best in men and to win men to their best, to the ideal of God for them, is to see in them the possibilities which are hidden even to themselves, and to claim these possibilities for them as their own. "Thou art Simon," he said to the vacillating and unreliable one, "Thou shalt be Rock." He saw in Simon the nobility which His influence could produce, and by confidence and love He made Simon that. All the truth or the unwitting error, or the possibility of nobility that Christianity can discover in the religious longings of other peoples, or the answers which they have found to such longings, Christianity will seek out and use, knowing that they are humanity's testimony to the need of the world for Him who is the Light of the World and the Desire of the Nations.

The Discernment of differences.

Comparison, however, calls for the discernment of difference as well as of resemblance. "If," says Jevons, "the student of the science of religion directs his attention primarily to the discovery of resemblances between religions which at first sight bear not more resemblance to one another than Greek did to the Celtic tongues, . . . there is still another aspect of the truth, and it is that between things which resemble one another there are also differences. And the jury of the world will ultimately demand to know the truth

and the whole truth. . . . For the purposes of fair comparison not only must the resemblances, which the comparative method of science dwells on, be taken into account, but the differences also must be weighed. . . . For the practical purposes of the missionary it is important to begin with the resemblances; and on grounds of logic and of theory, the resemblances must be first established, if the importance,—nay, the decisive value,—of the differences is to go home to the hearts and minds of the missionary's hearers. The resemblances are there and are to be studied ultimately in order to bring out the differences and make them stand forth so plainly as to make choice between the higher form of religion and the lower easy, simply because the difference is so manifest." (Jevons, "Introduction to the Study of Comparative Religion," pp. 21, 22.)

The differences are as radical and far reaching as the agreements. An able missionary to Mohammedans writes in a letter:—

The effort of Moslems, if they are friendly, is usually to show that the two faiths are practically identical, and that consequently there is no superiority on the side of Christianity. It is an advantage, of course, to find common ground, and the more common ground one can honestly discover the better, provided that one goes beyond the common ground to that which is not common. In this it has seemed to me better to allow not merely what the individual presents, but all that can with any sort of propriety be claimed by Islam; that is, in other words, framing one's argument so as to meet the strongest case that can be set up by the Moslem,

whether that case is actually presented or not. However, allowing all that can with any propriety be allowed in the way of common ground, there is always the opportunity to go on and show how the two faiths differ. I do not believe that there is a single doctrine in which the teachings of the two religions are really identical. In admitting identity, the great danger is that the truth of Christianity should be minimized. For example, forgiveness by free grace is fundamental to both religions; but in Islam the basis is God's absolute will, and in Christianity it is His justice and righteousness manifested in the atonement. To stop at the common ground will give the impression that there is no difference, and that in Christianity forgiveness is an act of God's absolute will. One needs also to discriminate in the use of language and not to use terms which imply what he does not wish to imply. The uselessness, and sometimes worse than uselessness, of casual conversation on religious and moral topics is in the fact that almost inevitably platitudes are indulged in which give the impression of an agreement, which is in reality specious and deceptive.

And if a knowledge of the difference between Christianity and the non-Christian religions, as well as of the resemblances, is necessary for the missionary, it is necessary for Christians at home. The intensity of their desire to give Christianity to all the world will depend upon the strength and intelligence of their conviction that the world needs Christianity, and can have in Christ what it can never have through Ram or Krishna, or Buddha or Mohammed, or in any non-Christian religion. If there are no points of difference between Christianity and the non-Christian religions, or

if the points of difference are unimportant, there is no need of foreign missions. It is the radical significance of these points of difference that justifies all that the missionary enterprise has cost and is still to cost. It is what the non-Christian people do not have that we are to give them. We are among them because we believe that Christianity is unique and indispensable and that there is all the difference between it and other religions that there is between Christ and other men. We are to make this difference an attraction and appeal, and not a repulsion and offense; but we are not to obscure it. The difference is the whole issue.

Different Opinions as to the Relation of Christianity to Other Religions.

It is at this point that the missionary unbelief of the day meets us and denies the existence of any such fundamental difference or of any such uniqueness or superiority on the part of Christianity as entitles it to claim supremacy over all mankind.

"Each Religion Best for Its Own Adherents."

Some take the view that in different ages and at different stages of personal and national development, men have different religious needs and that a diversity of religions must be allowed for in order to cover these varying conditions of human society and of the human mind. "Who, if he is honest toward himself," asks Max Muller, "could say that the religion of his manhood was the same as that of his childhood, or the religion of his old age the same as the religion of his manhood? The question, therefore, is not whether

there exist these great differences of religion in the different stages of each life, and in the different ranks of society, but whether we shall frankly recognize the fact, as the ancient Brahmans recognized it, and try to determine accordingly our position, not only toward those who use the same words in religion which we use, though with greatly varying meanings, but also toward those who do not even use the same words?" (Max Muller, "Hibbert Lectures," 1878, p. 367.) And in "The Science of Religion" the same writer says, "I feel convinced that the more we know of them (*i. e.*, the ancient religions of mankind) the more we shall see that there is not one which is entirely false; nay, that in one sense every religion was a true religion, being the only religion that was possible at the time, which was compatible with the language, the thoughts, and the sentiments of each generation, which was appropriate to the age of the world." ("The Science of Religion," p. 115.)

We must, therefore, it is claimed, make allowances for other religions and their points of view and judge them relatively and not absolutely. "I maintain," says Muller, "that each phase of life must be judged by itself. Savages have their own vices, but they also have their own virtues. If the negro could write a black book against the white man, we should miss in it few of the crimes which we think peculiar to the savage. The truth is that the morality of the negro and

the white man cannot be compared, because their views of life are totally different." ("Hibbert Lectures," 1878, p. 77.)

So judged, Islam or Buddhism may be the best religion for a people at a certain stage in its development; nay, may be the only possible religion. And the application of the principle to individuals can hardly be resisted, so that as one of the best known professors in the Imperial University in Tokyo put it, "as there are different sorts of tea, so there are different kinds of religion and each man chooses according to his taste." Nor are men to be reproached for not breaking with religions divinely suited to their own age and people, especially when statesmen from Christian nations advise them against it: Lord Curzon, for example, speaking to the Mohammedan students in Aligarh College, and saying, "Adhere to your own religion, which has in it the ingredients of great nobility and profound truth." ("Makhzan i Masihi," June 15, 1901.) This view of the providential basis of each religion, and of its adequacy for its own age and race, need not theoretically cut the missionary nerve, for ages and racial conditions change, and this age and the world situation which we confront may require that Christianity be made the one religion of all; but as a matter of fact, those who hold this view think that tolerance and charity are the great words, and that they leave no room for the proselytism of foreign missions. This is not the view

of those who are trying to make the Christian religion the religion of all mankind, and to win the followers of all other religions to become followers of Christ.

"All Religion Essentially One, however Different Religions May Be."

The matter is put somewhat differently by others, who hold that fundamentally all religions are alike. The essential question is one not of religions but of religion. "It is indeed certain," said the heads of the six Buddhist sects united in the "Great Japan Buddhists' Union," in a letter addressed in 1900 to "Our revered ecclesiastical brethren" throughout the world, "that the forms of religion in the world are manifold. But it is equally certain that in spite of the dissimilarity of religions in their tenets, as well as in rites,—in short, in their external organization,—the fundamental principles embodied in what we regard as the higher classes of religion, to say nothing of those which still remain undeveloped, are in all cases essentially, if not entirely, analogous." "I care little for external forms," said Professor Kume in his account of Shintoism, "and doubt whether there are any essential differences between any of the religions of the world." "In this country," said the "New York Post," in an account of the visit to America in 1905 of the Hon. P. Ramanathan, solicitor general of Ceylon, "interest in Mr. Ramanathan may center upon the fact that he has struck out for himself a new line of thought and effort for the unification of Eastern and Western ideals—the establishment

of the fundamental identity of the religious systems of the East and the West." (The "New York Evening Post," July 22, 1905.) There is left on this basis no warrant for the effort on the part of one religion to displace or supersede or absorb another. Each one has as good claim to supremacy as the rest. The recognition of essential unity or of the balance of things equally good is what is demanded of us. We may let a Hindu paper answer this view for us before we take it up in more detail. Commenting upon Dr. Barrows' position in his Haskell Lectures in India, the "Indian Social Reformer," of Madras, remarked:—

> It has, we see, been made a point against Dr. Barrows that he claims a position for Christianity superior to that of any other religion. We are, of course, not prepared to concede that claim. But we never expected that Dr. Barrows would condescend to waive that claim for his own faith, and if he had done so, we, for one, should not have very much cared to listen to what he has to say.
>
> And we regard as the outcome of sheer intellectual indolence and pusillanimity, the opinion which is fashionable now-a-days that one conviction, one faith, is as good as another. We regard this easy-going fashion of mind as fraught with the greatest danger to the future of this country. For it means isolation; it spells death. The vice, wherever and in whatever form it prevails, is the child of pure selfishness.
>
> The religion of the future will no doubt have affinities with each of the existing religions, just as the human race has affinities with the anthropoid apes. We, therefore, welcome Dr. Barrows' statement of the claims of his faith. If they are exaggerated or imaginary, they

will go to the wall of their own accord. If they are real, on the other hand, it may so happen that some courageous souls that have been seeking the light and have not found it, may be impressed with them and may be led to transform themselves into the receptacles of a greatness such as an exalted religious idea alone can bestow. We invite our friends to give their unbiased hearing to Dr. Barrows. To be afraid of being converted to his views is cowardice. No man who is afraid of having to relinquish his prepossessions need call himself a religious man or a lover of truth. (Quoted in Introduction to Barrows Lectures, 1896-1897, "Christianity the World Religion," p. xvi. f.)

"Each Religion a Way to God."

Still another way of putting the matter is in the words of a Hindu correspondent of "The Epiphany," in Calcutta, that "Christianity is not the only way revealed by God, but Hinduism is also the way to God." In a remarkable sermon on Hinduism, preached in the Scotch Kirk in Allahabad, February 20, 1876, Dr. Kellogg stated this view and answered it:—

It is a very common opinion in our day, that all religions are of God; that all contain somewhat of divine truth, with a greater or less admixture of human error. While it is not pretended that all religions are *per se* equally good, it is often argued that they may be so relatively to the peoples who hold them; and that as one may reach a city from several different directions, by as many different roads, so may those who in every religion sincerely worship God as they apprehend Him to be, attain to whatever of blessedness a future life may have in store. Those who think and talk after this fashion usually assume that in fundamental matters there is not so much difference in various religions as theologians try to make out, and that the differences

which do exist pertain not to the essence, but to the form; not to the necessary, but to the accidental in religion. Hence it is argued that it is a gross breach of charity for us to assume that Hindus and others have not the true knowledge of God as well as ourselves, and that it is a foolish superstition which attributes divine inspiration to Moses and Paul, while denying a similar inspiration to Sakya Muni, Gautama, or Kapila. And, it is again argued, quite correctly, if these premises be granted, that we might spend our time and money better than in seeking to persuade Hindus and others to abandon the ancestral faith which God has given to their race for an alien religion, however good that alien faith may be.

But all this talk and all such arguments rest upon an assumption which is utterly false. It is not true that the differences, *e. g.*, between Hinduism and Christianity, are merely superficial and accidental. They respect, not accidentals, but essentials. They are of such a sort that if one religion gives a true account of God, the other gives a false account of Him. The God of the Hindus is not the God of the Christian. The salvation which the Hindu seeks is not the salvation which we seek. It is a salvation from personal existence, and not a salvation from sin; and the ways prescribed for the attainment of this supreme good are as opposed as are the objects sought. Grant, if you please, that the city has different gates, and many avenues conduct men to it; still, if that city lie in the south, we shall never reach it by traveling northeast. Contradictories cannot both be true. And in regard to the most fundamental matters, Hinduism contradicts, not merely Christianity, but all natural religion as well. (Kellogg, "Hinduism," p. 4 f.)

The four points which Dr. Kellogg selected as illustrating the fundamental divergent positions of Christianity and Hinduism were (1) the per-

sonality of God, (2) the existence, separate and distinct from God, of man, the world and all things therein, (3) the freedom of the will, (4) the trustworthiness of our consciousness as to our own personality and the reality of the external world, Christianity affirming and Hinduism denying each of these four fundamental truths. And what more fundamental and essential difference could there be than that between pure Buddhism and Christianity over the existence of God? "The fact cannot be disputed away," says Max Muller, "that the religion of Buddha was from the beginning purely atheistic." ("The Science of Religion," p. 52.) If there is not a radical distinction between theism and atheism, between God and the denial of God, what distinctions are possible? Black becomes white, yes becomes no, in a world where pure Buddhism and Christianity are viewed as essentially alike. How can a religion which annihilates God be a way to God?

"The Final Religion to be a Symphony of All Religions."

One other common way of regarding the world religions is the view of those who would combine them,—who regard the great task of our day, as Mr. Ranade told Dr. Fairbairn in India, to be "a work of fusion." Some, like Max Muller, picture the union in architectural metaphor:—

> The science of religion, which at present is but a desire and a seed, will in time become a fulfillment and a plenteous harvest.
>
> When that time of harvest has come, when the deepest foundations of all the religions of the world

have been laid free and restored, who knows but that those very foundations may serve once more, like the catacombs, or like the crypts beneath our old cathedrals, as a place of refuge for those who, to whatever creed they may belong, long for something better, purer, older and truer than what they can find in the statutable sacrifices, services, and sermons of the days in which their lot on earth has been cast; some who have learnt to put away childish things, call them genealogies, legends, miracles or oracles, but who cannot part with the childlike faith of their heart.

Though leaving much behind of what is worshiped or preached in Hindu temples, in Buddhist viharas, in Mohammedan mosques, in Jewish synagogues, and Christian churches, each believer may bring down with him into that quiet crypt what he values most—his own pearl of great price: the Hindu his innate disbelief in this world, his unhesitating belief in another world; the Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity; the Mohammedan, if nothing else, at least his sobriety; the Jew his clinging, through good and evil days, to the One God, who loveth righteousness, and whose name is "I am"; the Christian, that which is better than all, if those who doubt it would only try it—our love of God, call Him what you like, the infinite, the invisible, the immortal, the Father, the highest Self, above all, and through all, and in all,—manifested in our love of man, our loving of the living, our love of the dead, our living and undying love.

That crypt, though as yet but small and dark, is visited even now by those few who shun the noise of many voices, the glare of many lights, the conflict of many opinions. Who knows but that in time it will grow wider and brighter, and that the Crypt of the Past may become the Church of the Future. ("Hibbert Lectures," p. 377 f.)

Some, like Castelar, express the unity in more varied figure. "Do not," said he, "separate the various revelations of truth, for together they form that invisible atmosphere which is called the human spirit. The prophets did not speak in Judea alone, they drank not only the waters of the Jordan and the Euphrates; but they spoke also in India, and they drank also the waters of the Ganges. The Egyptian sorcerers, the Magi of Babylon and the Dualists of Persia all contributed to the great Idea, which is like sap, like blood, like light, like electricity, like the juices of the earth, like the gases of the air, like the fluids of the universe. The Idea recognizes neither nations, sects nor churches; it passes from pagoda to pyramid, from pyramid to synagogue, from synagogue to basilica, from basilica to cathedral, from cathedral to tribune, with a course like that of the lightning. The way for Christianity was prepared by the verses of Isaiah and the dialogues of Plato, and every human family has contributed its contingent to the universal revelation." (Article in "The Independent," May 31, 1894, by Emilio Castelar, "The Parliament of Religions in America.")

Still others dream of symphonizing the world's religions. "Each one of the seven great religions that exists in the world to-day," says a recent book, "has its particular note, and the harmonious blending of the notes gives us a genuine symphony of religions. Listen to each one of the notes

that each of these seven religions sounds." And what are the notes? From Hinduism the note of spirit, absolutely abrogating the idea that there is any such thing as "dead" matter, "brute" matter, because "the whole world of matter is thrilling, throbbing, pulsing with divine energy and divine meaning"; from Buddhism, the note of "renunciation"; from Zoroastrianism, the note of conflict and victory; from Confucianism, the note of order; from Judaism, the note of righteousness; from Mohammedanism, the note of submission; from Christianity, the note of love. Or, the writer goes on, the figure may be changed and all the religions of the world likened to separate prismatic colors which are to be blended in the "pure white ray of universal religion." That religion—the same writer changes the metaphors once more—"can only come slowly, gradually, spontaneously by an organic, evolutionary process,—each one of the great extant religions dying a sectarian death in order that it may survive in spiritual substance." (A. W. Martin, in "The Unity of Religions," p. 333 f.)

As we have already seen, Christianity seeks and rejoices in all the truth it can find anywhere, but its joy is not in the discovery of truth that is new to it. All the truth of the other religions it already knows. These "notes," so far as they are true, are all in Christianity. It is the symphony. No other religion strikes any single note

as truly as it is already struck in Christianity. It is already the pure white light of the universal religion. The truth of other religions will be absorbed in it, but they cannot make it. And Christianity is already the temple. No other religion can supply arches or columns which the temple does not already possess. The glory of the temple will only be full when all nations bring their honor into it, but this will be only the perfect use of a temple already perfect; not the enlargement of a building that awaits any stones unhewn by the hands of Christ.

What are We to Think of the non-Christian Religions?

But if we may not take any of these views of the non-Christian religions in their relation to Christianity, if we are to hold the missionary view that Christ is the sole and sufficient teacher and Saviour of mankind, and that Christianity is the final and absolute religion, then what are we to think of the non-Christian religions? Are they the work of the evil one, misleading men from their true allegiance, or are they part of the divine education of humanity, leading men on to the fuller light? Are they schoolmasters to bring men to Christ? Thinking of them as systems, with error and falsehood wrought in with truth, and of this error and falsehood as working out the inevitable and terrible effects which must always follow the sanctification of what is false and wrong, some students of comparative religion have seen in the non-Christian religions the handiwork of evil. "It cannot be,"

says Mr. Tisdall, "that the same tree has produced the abominations associated with the worship of Adonis, Attis, Osiris, Mylitta, Cybele, Ashtoreth, on the one hand, and Christianity, purity and lofty conception of the Divine on the other. To believe that the vile idea of phallic worship, so all but universal in the Gentile world, is due to the same source whence sprang the conception of the Holy God of Israel, is possible only to the perverted intellect." (Tisdall, "Comparative Religion," p. 69.)

"It is quite popular in some circles," says Bishop Thoburn, "and is supposed by many to savor of learning and philosophy, to scout the old Christian idea that all the great religions of the world except Christianity are the offspring of the devil, and to hold in its place the preposterous view that they were all originated and developed by God Himself; that they all have been, and still are, serving their purpose, each in its own sphere, in the education of the human race, and all jointly contributing to what might be called the religious evolution of mankind. For one, I confess to a little impatience with this kind of so-called philosophy. I have no more respect for Mohammedanism as a system than for Mormonism. I do not believe that God had any more to do with the foundation of the one system than of the other, nor do I believe that He was in any way more responsible for the origin and development of Brahminism or Buddhism than for the origin

of the worship of Baal, or the sacred animals of Egypt. It is simply nonsense to talk in this way with the facts of the religious life of the race spread out before us as they are. That God has had much to do in guiding, restraining, and oftentimes resisting, the progress of these various systems, everyone will admit who believes in the divine administration of the government of this world; but to make the Judge of all the earth responsible for sin, and folly, and error, and falsehood, and injustice, and iniquity in a thousand forms, is a kind of philosophy which intelligent Christians can well afford to discard." (Thoburn, "Missionary Addresses," "The Moral State of the Heathen," p. 78 f.)

These are the judgments forced upon men who have given their lives for the non-Christian peoples, when they look at the evils which are an integral part of the non-Christian religions as systems. But when these same men turn to the good which they see about them, they are quick to recognize that as of God. All that we find, in whatever ethnic faith, that evinces any longing for communion between man and his Maker, every noble sentiment of poet or philosopher, every instinct which leads men to look above and beyond the grave, is welcome as a sign that God's grace was all the time working in men's hearts, that, though feebly and amid many fearful mistakes, some portion of the race—every one, in whatever tribe or nation, who sought God—was

receiving a divinely imparted education. (Tisdall, "Comparative Religion," p. 86.)

When we take the truth of Christianity as an hypothesis, Mr. Tisdall adds, all becomes plain. "We see that false ideas are perversions of true ones, evil practices corruptions of good. We perceive light shining amidst the gloom. Even the abominations of human sacrifice, and the cannibal rites too often associated with it, are seen to have a great truth underlying them." (P. 123.) The gloom itself is proof of light and a call to the light.

The View of the Edinburgh Missionary Conference.

And it is just because missionaries do believe so surely in the absoluteness of Christianity, and are so clear that none of the evil of the world can be of God, that they are able to deal in love with what is false and imperfect and to see and exalt whatever they find of good. We cannot do better than try to take up their attitude as it is described in the Report of the World Missionary Conference at Edinburgh, of the Commission on "The Missionary Message in Relation to Non-Christian Religions." In summing up the remarkable body of evidence gathered from missionaries dealing with all the non-Christian religions, the Report says:—

> There are two very notable points in that evidence which may be noticed in this place. The first of these is the practically universal testimony that the true attitude of the Christian missionary to the non-Christian religions should be one of true understanding and, as far as possible, of sympathy. That there are elements

in all these religions which lie outside the possibility of sympathy is, of course, recognized, and that in some forms of religion the evil is appalling is also clear. But nothing is more remarkable than the agreement that the true method is that of knowledge and charity, that the missionary should seek for the nobler elements in the non-Christian religions and use them as steps to higher things; that, in fact, all these religions, without exception, disclose elemental needs of the human soul which Christianity alone can satisfy, and that in their higher forms they plainly manifest the working of the Spirit of God. On all hands the merely polemic and iconoclastic attitude is condemned as radically unwise and unjust.

But, along with this generous recognition of all that is true and good in these religions, there goes also the universal and emphatic witness to the absoluteness of the Christian faith. Superficial criticism might say that these two attitudes are incompatible, that if Christianity alone is true and final, all other religions must be false, and that as falsehoods they should be denounced as such.

Against that criticism we may, in the first place, set the massive fact that the great weight of evidence before us shows that these witnesses do not feel this contradiction.

Deeper consideration of the facts indeed leads us to the conviction that it is precisely because of the strength of their conviction as to the absoluteness of Christianity that our correspondents find it possible to take this more generous view of the non-Christian religions. They know that in Christ they have what meets the whole range of human need, and therefore they value all that reveals that need, however imperfect the revelation may be.

This very charity and tolerance, on the other hand, makes more impressive the agreement as to the abso-

luteness and finality of Christ. Nowhere is the slightest support found for the idea that Christianity is only one religion among others, or that all religions are simply different ways of seeking the one Father, and are therefore equally pleasing in His sight. One massive conviction animates the whole evidence that Jesus Christ fulfills and supersedes all other religions, and that the day is approaching when to Him every knee shall bow and every tongue confess that He is Lord to the glory of God the Father.

Christianity the Final and Absolute Religion.

But if we are to attain this position and to go out from these studies with a firmer motive and a larger purpose, we must look fairly at some of the conclusions of this comparison of the world's religions which bear on the claim of Christianity to be the final and absolute religion of the world.

The Only Religion Exemplifying Its Claim to Universality.

1. In the first place it is a significant fact that Christianity is the only religion which is trying to make good its claim to universalism. None of the non-Christian religions is making any real effort to do so. Mohammedanism is spreading in Africa and India, but it makes no effort of any significance to convert America or Europe or Japan. The bounds of Confucianism are contracting. Shintoism has withdrawn from the lists as a religion, and claims now only the place of a court ceremonial and a burial rite. Zoroastrianism, one of the worthiest of the ancient religions, has almost vanished in the land of its origin, and numbers comparatively few adherents in India. Hinduism is geographically limited, save as a philosophy, by its principle of caste, and

Buddhism is rejected in Japan by the very men who might succeed in propagating it elsewhere. But Christianity is moving out over all the earth with steadily increasing power, with ever multiplying agencies, with ever enlarged devotion, and with open and undiscourageable purpose to conquer the world. And not less significant than the fact of Christianity's missionary purpose, is the method of it. With no trust in secular support, in spite of all slanders which charge otherwise, with purely moral agencies and with fair comparison of its treasures with anything that the world can offer, Christianity goes fearlessly forth to deal with all the life and thought of man and to solve his problems and meet his needs in the name and strength of God. One single illustration may suffice to show the difference between its competence and philosophic candor and the incompetence and partial pleading of the other religions. It concerns the fundamental question as to what are the tests of a revelation. This is the answer of the Catechism of the Arya Samaj, representing the purest existing form of Vedic religion:—

1. It should not conflict with the natural laws.

2. It ought to comprise precepts which are conformable to the divine attributes.

3. It contains the germs of all the true sciences.

4. It should be communicated as soon as the world comes into existence.

5. The divine commandments it contains must not be contradictory to one another.

6. It should not instruct us to believe in a mediator, saviour or prophet who pretends to secure for us heaven or hell.

7. It must be inspired in the language which is not spoken in any country lying on the surface of the earth.

8. It embraces no historical and biographical events.

9. It should be compatible with true sciences and its principles should stand to reason.

10. It does not sanction the killing of animated beings.

Compare this with the answer of the Christian philosopher meeting Hinduism with the Christian message:—

1. What is the idea of God revealed and what power has that idea had upon individual and social life?

2. What is the character of those who have assisted in propagating the revelation?

3. What is the progressive character of the religion based on the revelation? Has it shown itself capable of keeping pace with the advance of civilization?

4. What is the character of its founder as revealer, and inspirer and redeemer of men?

5. What is the spiritual effect of the revelation upon those who sincerely act upon it?

(From Lecture of Prof. George T. Ladd on "Revelation and Inspiration," delivered in Madras, February, 1900.)

Christianity alone possesses credentials to absolutism and finality which it can present and is presenting to the world.

Its Unique and Superior Idea of God.

2. At the root of all things is the idea of God. Here all religions meet to be judged. "The truth and the good inherent in all forms of religion is that, in all, man seeks after God. The

finality of Christianity lies in the fact that it reveals the God for whom man seeks." (Jevons, "Introduction to the Study of Comparative Religion," p. 258.) The best that can be said of any non-Christian religion is that it is seeking for that which Christianity possesses,—the true and perfect God. "The conception of God," says Dr. William Newton Clarke, "with which Christianity addresses the world, is the best that man can form or entertain." If it is asked, "What is that excellence in Christianity by virtue of which it is entitled to be a missionary religion and deserves to be received by all men?" —the answer is:—

Christianity is entitled to be a missionary religion and to displace all other religions, because of its God.

There are many glories in the religion of Jesus Christ, and it can do many services for men; but its crowning glory, or rather the sum of all its glory, is its God. Christianity has such a conception of God as no other religion has attained; and, what is more, it proclaims and brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitles Christianity to offer itself to all mankind.

It is necessary to tell in few words what this God is who is the glory of Christianity and the ground of its boldness in missionary advances,—this God so infinitely excellent that all men may well afford to forget all their own religions, if they may but know Him. The God of Christianity is one, the sole source, Lord and end of all. He is holy, having in Himself the character that is the worthy standard for all beings. He is love, reaching out to save the world from sin and fill it with His own goodness. He is wise, knowing how to accomplish

His heart's desire. He is Father in heart, looking upon His creatures as His own, and seeking their welfare. All this truth concerning Himself He has made known in Jesus Christ the Saviour of the world, in Whom His redemptive will has found expression, and His saving love has come forth to mankind. . . .

Set over against this conception of God the views which we have seen that the non-Christian religions take of Him, and it does not need to be shown that the religion of the Christian God has supreme rights among men.

A religion that can proclaim such a God, and proclaim Him on the ground of experience, is adapted to all men, and is worthy of all acceptation. Since Christianity is the religion of such a God, Christianity deserves possession of the world. It has the right to offer itself boldly to all men, and to displace all other religions, for no other religion offers what it brings. It is the best that the world contains. Because of its doctrine and experience of the perfect God, it is the best that the world can contain. Its contents can be unfolded and better known, but they cannot be essentially improved upon. At heart, Christianity is simply the revelation of the perfect God, doing the work of perfect love and holiness for His creatures, and transforming men into His own likeness so that they will do the works of love and holiness towards their fellows. Than this nothing can be better. Therefore, Christianity has full right to be a missionary religion, and Christians are called to be a missionary people. (Clarke, "A Study of Christian Missions," pp. 10, 11, 19.)

Its Richness.

3. From its unique and adequate conception of God, it follows that Christianity has a message to the world which is full of notes which the non-Christian religions do not and cannot possess.

Even ideas which some of these religions share with Christianity, such as "belief in an after life, in the difference between right and wrong, and that the latter deserves punishment; in the need of an atonement for sin; in the efficacy of prayer; in the universal presence of spiritual powers of some kind" (Tisdall, "Comparative Religion," p. 91); belief in the sovereignty of God, in the immanence of God, in the transitoriness and vanity of this earthly life on one hand, and in the infinite significance of this life and the sacredness of the human order on the other,—have a relationship and a significance in Christianity, with its perfect God, which makes them totally different from the conceptions of other religions. And beside these, Christianity has a whole world of conceptions of its own,—the fatherhood of God, the brotherhood of man, redemption, the incarnation of a personal God, atonement, character, service, fellowship. And "Christianity alone of the religions of the world teaches that self-sacrifice is the way to life eternal." (Dennis, "The Message of Christianity," p. 28; Jevons, "Introduction to the Study of Comparative Religion," p. 69.) Some of these ideas are so great and so distinctive that they must be looked at separately.

Its Conception of Sin and Salvation.

4. In its conception of sin, in its provision for sin's forgiveness and defeat, and in its ideal of salvation and the free offer of its salvation to every man, Christianity is unique and satisfying.

Christianity sees sin as the supreme evil in the world, it regards it as a want of conformity to the perfect will of God, or as transgression of His perfect law; it teaches that sin is not a matter of act only, but also of thought and desire and will,—a taint in the nature; it insists that God is not responsible for it or for any evil; it emphasizes the guilt and horror of it, and the deadly consequences both for time and for eternity, and it opens to man a way of full forgiveness and of clean victory. In contrast with this view, Mohammedanism teaches that sin is only the wilful violation of God's law; sins of ignorance it does not recognize; its doctrine of God's sovereignty fixes the responsibility for sin on God and dissolves the sense of guilt, and it denies the evil taint of sin in human nature. In Hinduism sin as opposition to the will of a personal God is inconceivable; it is the inevitable result of the acts of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means "thirst," "desire," and what Buddhism seeks to escape is not the evil of life only, but life itself; and its conception of the sins that impede, while including much that is immoral, does not include all, and does include much on the other hand that has no immoral character at all. Confucianism makes no mention

of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religion in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and that attempts permanently and radically to deal with it.

And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it. In Christianity salvation is salvation from the power and the presence of sin, as well as from its guilt and shame. Its end is holy character and loving service. It is available for men here and now. In the Mohammedan conception salvation consists in deliverance from punishment, and deliverance not by redemption and the sacrifice of love, but by God's absolute sovereignty. The Hindu idea of salvation is to escape from the sufferings incident to life, to be liberated from personal, conscious existence, and this liberation is to be won by the way of knowledge, knowledge being the recognition of the soul's essential identity with Brahma, the impersonal God, or by the way of devotion, devotion being not faith in a God who works for the soul, but the maintenance by the soul of a saving attitude of mind toward the deity chosen to be worshiped. This is actual Hinduism, not the nobler doctrine of the Vedas. In Buddhism salvation is the extinction of existence. Indeed, there is no soul recognized by pure Buddhism.

There is only the Karma, or character, which survives, and every man must work out his own Karma unaided. "By one's self," it is written in the Dhammapada, "the evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified. Lo, no man can purify another." The best Northern Buddhism, as we have seen, draws nearest to Christianity in its conception of a salvation by faith in Amitaba Buddha, but even here the salvation is release from the necessity of continued rebirths, not a creation of new character for human service in divine loyalty. Confucianism has no doctrine of salvation. The Chinese soul has had to turn, in the attempt to satisfy its needs, to other teachers. In its ideal and offer of salvation Christianity stands alone. (Kellogg, "Comparative Religion," Ch. IV, V.)

History, Progress and Spiritual Freedom.

5. Christianity is the only religion which is at once historical, progressive and spiritually free. Therefore, it is the only religion which can claim universal dominion. Each religion of the world has filled a place in history, but Mohammedanism is the only one whose historical facts are essential to it, and as Bishop Westcott says,—

> Christianity is historical not simply in the sense in which, for example, Mohammedanism is historical, because the facts connected with the origin and growth of this religion, with the personalty and life of the Founder, with the experience and growth of His doctrine, can be traced in documents which are adequate to assure belief; but in a far different sense also. It is historical in its antecedents, in its realization, in itself;

it is historical as crowning a long period of religious training which was accomplished under the influence of divine facts; it is historical as brought out in all its fullness from age to age in an outward society by the action of the Spirit of God; but above all, and most characteristically, it is historical because the revelation which it brings is of life and in life. The history of Christ is the Gospel in its light and in its power. His teaching is Himself, and nothing apart from Himself; what He is and what He does. The earliest creed—the creed of baptism—is the affirmation of facts which include all doctrine.

Dogmatic systems may change, and have changed so far as they reflect transitory phases of speculative thought, but the primitive gospel is unchangeable as it is inexhaustible. There can be no addition to it. It contains in itself all that will be slowly wrought out in thought and deed until the consummation.

In this sense, Christianity is the only historical religion. The message which it proclaims is wholly unique. Christ said, I *am*—not I declare, or I lay open, or I point to, but I am—the Way, the Truth and the Life. (Westcott, "Religious Thought in the West," p. 346 f.)

And Christianity is the only progressive religion. Northern Buddhism has progressed by a change which has completely altered its character from that of Southern Buddhism, but the Japanese people, who have carried it farthest, no longer regard it as capable of adaptation to the needs of a progressive society. Confucianism is by its very principle unprogressive. It is an appeal to ancient precedents. Of Mohammedanism and Hinduism, let two competent witnesses speak. Of Mohammedanism, Professor Kuenen:—

Islam was destined, after a very brief period of growth and development, to stereotype itself once for

all and assume its unalterable shape. Succeeding generations, and nations with other mental equipment, might add to it from their own stores, and might attempt to modify and expand its rigid form. Only for a time, and indeed only in appearance, could these attempts succeed. Almost as old as Islam itself and destined to last as long, there stood and there stand immovable the Koran and the Tradition. The better they were fitted partly to inspire and partly to subdue Mohammed's fellow countrymen, and so in the first period to work marvels, the more uncompromisingly do they bar the way to the realization of their own ideal—the spread of Islam amongst all the children of men. True universalism is to Islam, in virtue of its very origin, unattainable. (Kuenen, "Hibbert Lectures," p. 54.)

And of Hinduism, Dr. Hume:—

If, as we believe, Christianity is the fullest interpretation of universal religion which has yet been made, and if it is a growing religion in which there is room for all fuller knowledge that may come to mankind, and is one which adapts itself to various races and individuals according to their individual and varying needs, then Christianity, as now developing and to be developed hereafter, will become the religion of India and of the world. Prof. E. W. Hopkins, successor of Prof. W. D. Whitney of Yale, after visits to India and after exceptional study of the religions of India, thus speaks in his book on "The Religions of India": "In her own religions there is no hope for India, and her best minds have renounced them. The body of Hinduism is corrupt, its soul is evil. As for Brahmanism—the Brahmanism that produced the Upanishads—the spirit is departed and the form that remains is dead." (Hume, "Missions from the Modern View," p. 189.)

And so, also, in Christianity alone is there spiritual freedom. In Indian pantheism, Chinese

polytheism, or the Buddhist predestinarianism of Karma, there can be no personal spiritual freedom. Can there be in Islam? If it is not there, it is nowhere outside of Christianity. Let another competent witness answer. Professor Macdonald first quotes the Moslem theologian, Al-Ghazzali, who is commenting on the Koran:—

He whom Allah wills to guide, he opens his breast to Islam; and he whom he wills to lead astray, he narrows his breast. He is the guider aright and the leader astray; he does what he wills, and decides what he wishes; there is no opposer of his decision and no repeller of his decree. He created the Garden and created for it a people, then used them in obedience; and he created the Fire, and created for it a people, then used them in rebellion; and he informed his creation of the sign of the people of the Garden and of the sign of the people of the Fire; then said, "The pure are in pleasure and the impure are in Jahim" ("blazing fire," *i. e.*, hell.) Then he said, as has been handed down from the Prophet, "These are in the Garden, and I care not; and these are in the Fire, and I care not." So he is Allah Most High, the King, the Reality; "He is not asked concerning what he does; but they are asked."

And then Professor Macdonald adds:—

This is the end of the whole matter, and to this must return the vision of the Moslem mystic and the ecstasy of the Moslem saint: the dreams of a lover and a beloved, and the groanings and travailings of creation. Whenever the devout life, with its spiritual aspirations and fervent longings, touches the scheme of Moslem theology, it must thus bend and break. For it, within Islam itself, there is no place. (Macdonald, "Religious Attitude and Life in Islam," p. 300 f.)

Because it is founded in historic facts and dowered with reality, because it is expansive to all the need and movement of life, and because it is free and the fountain of that true freedom wherewith only the Son can make men free, Christianity is the only religion adapted to universal dominion.

Its Ethical Uniqueness.

6. The ethical uniqueness of Christianity entitles it to absorb and displace all other religions. It alone makes the moral character of God the central and transcendent thing. Judged by its God, no other gods are really good. It alone presents a perfect ethical ideal for the individual and it alone possesses a social ethic adequate for a true national life and for a world society. It is pre-eminently the ethical religion. All its values are moral values. All the best life of Christian lands is an effort to embody the Christian ethics in life, and those ethics shelter absolutely none of the evil of Christian lands. "There is hardly a more trustworthy sign and a safer criterion of the civilization of a people," says the anthropologist Waitz, "than the degree in which the demands of a pure morality are supported by their religion and are interwoven with their religious life." And this is the true test of religions also. Do they supply men with perfect moral ideals? Do they condemn evil and refuse to allow evil to shelter itself under religious sanction? On one or both of these issues

every non-Christian religion breaks down. There is much worthy moral teaching in each of the non-Christian religions, but the Koran enjoined the enslavement of the women and children of unbelievers conquered in battle, and authorized unlimited concubinage, and its sanction of polygamy cannot be defended as in the interest of morality. "Polygamy," said Dr. Henry H. Jessup, "has not diminished licentiousness among Mohammedans." (Jessup, "The Mohammedan Missionary Problem," p. 46 f.) Even in the Vedas there are passages which are morally debarred from publication. "I dare not give and you dare not print," wrote the Rev. S. Williams, "the *ipsissima verba* of an English version of the original Yajar Veda Mantras." ("Indian Evangelical Review," January, 1891.) In the Bhagavata Purana the character of the god Krishna is distinguished by licentiousness. And worst of all in the Hindu ethics, even in the Bhagavadgita, it is taught that actions in themselves do not defile one, if only they are performed in the state of mind enjoined in the poem. While Buddhist and Confucianist ethics are deficient in active benevolence and human service. "Be ye perfect, as your heavenly father is perfect," is a conception peculiar to Christianity.

Its Social Superiority.

And when we turn to the social aspects of comparative ethics, we see with equal clearness the uniqueness of Christianity. Jevons points

out one element of this superiority of Christianity over all other religions:—

> What differentiates Christianity from other ethical religions, and from other forms of monotheism, is that in them religion appears as ancillary to morality, and imposes penalties and rewards with a view to enforce or encourage morality. In them, at their highest, the love of man is for his fellow man, and usually for himself. Christianity alone makes love of God to be the true basis and the only end of society, both that whereby personality exists and the end in which it seeks its realization. Therein the Christian theory of society differs from all others. Not merely does it hold that man cannot make himself better without making society better, that development of personality cannot be effected without a corresponding development of society. But it holds that such moral development and improvement of the individual and of society can find no rational basis, and has no rational end, save in the love of God. (Jevons, "Introduction to the Study of Comparative Religion," p. 260.)

But the precise form of Christianity's social superiority to other religions is less significant than the great fact that the ethics of religions like Brahmanism and Buddhism are not social at all. "At the best," says Hobhouse, "the Brahmanic view of life is pessimistic and its highest ideal is the sage who, having performed his duties, has emancipated himself from human relations and entered into the spiritual kingdom of the god within his breast. It contains no message of comfort for the sufferer, of love, of forgiveness, of humility. Still less does it proclaim an ideal of social justice. It leaves us with

the picture of the emaciated hermit dreaming, in the trance of semi-starvation, of himself as one with the center of things,—a God self-created by his own afflicted brain." (Hobhouse, "Morals in Evolution," Vol. II, p. 105.) And of Buddhism Menzies says:—

> This religion is not a social force, it aims not at a kingdom of God to be built up by the united efforts of multitudes of the faithful, but only at saving individual souls, which in the act of being saved are removed beyond all activity and all contact with the world. Buddhism, therefore, is not a power which makes actively for civilization. It is a powerful agent for the taming of passion and the prevention of vagrant and lawless desires; it tends, therefore, towards peace. But it offers no stimulus to the realization of the riches which are given to man in his own nature; it checks rather than fosters enterprise; it favors a full conformity to rule rather than the free cultivation of various gifts. Its ideal is to empty life of everything active and positive, rather than to concentrate energy on a strong purpose. It does not train the affections to virtuous and harmonious action, but denies to them all action and consigns them to extinction. (Menzies, "History of Religion," p. 379.)

The more rigorous our comparison of Christianity in its moral ideals and its moral power with other religions, even with the most generous possible interpretation of the non-Christian faiths, the more clearly does their need appear, and with it the sole sufficiency of Christ to meet it.

Dr. Barrows, in his closing lecture in India, said:—

> The world needs the Christian religion. India needs Christ. I speak with some confidence on this point.

In the providence of God, I have given time during the best years of my life to the examination of this question, and I have had opportunities such as few other men ever had of seeing and knowing the best side of the ethnic religions. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists, Jains and Mohammedans. I know what they say about themselves. I have looked at their religions on the ideal side as well as the practical, and I know this, that the very best which is in them, the very best which these well-meaning men have shown to us, is often a reflex from Christianity, and that what they lack, and the lack is very serious, is what the Christian gospel alone can impart; and I know that beneath the shining examples of the elect few in the non-Christian world there is a vast area of idolatry, and pollution, and unrest, and superstition, and cruelty, which can never be healed by the forces which are found in the non-Christian systems. Recognizing to the full the brighter side of so-called heathenism, rejoicing that the light has been shining everywhere, and that foreshadowings of the evangelic truths are discoverable among the nations, I yet see that in Christ only is there full salvation for the individual and for society. (Barrows, "Christianity the World Religion," p. 158.)

7. The social uniqueness of Christianity sets it in a class apart from the other religions. Its ethics, as just pointed out, are socially superior. The superiority of Christianity in this regard needs separate emphasis. It is the one religion of brotherhood, asserting the unity of humanity. Hinduism denies human unity by its caste, Confucianism by its pride, Mohammedanism by its bigotry. Kuenen disputes the common idea that

Buddhism repudiated caste and taught equality, and he quotes the opinion of Oldenberg:—

> We can understand how in our times Buddha should have had the role assigned to him of a social reformer who broke the oppressive chains of caste and won a place for the poor and humble in the spiritual kingdom which he founded. But if anyone would really sketch the work of Buddha, he must, for truth's sake, distinctly deny that the glory of any such deed, under whatever form it may be conceived, really belongs to him. (Kuenen, "Hibbert Lectures," 1882, p. 246 f.)

The Place of the Child in Christianity.

And Christianity is the one religion which has taught the equality of woman with man, produced the unique institution of the Christian home, and set the child as a matter of social and religious principle in the first place. We cannot overstate the significance of the religious test afforded in a comparative study of the place of the child in the world religions. Christianity is the only religion that makes anything of the childhood of its Founder. The other religions of the world either have nothing to say about the childhood of their founders, or preserve only a few insignificant traditions. And Christianity is the only religion that takes any particular account of the children themselves. The gospels are full of stories of Jesus' miracles in behalf of children, and of his love and tenderness toward children. The other religions are concerned with adults. Their message is a message for adults. Christianity is the only religion which prescribes the spirit of childhood as important. Christianity,

indeed, makes it essential. No one can enter the kingdom of heaven who will not do so as a little child. Tradition says that Lao-tsze, the founder of Taoism, was born as an old man, and all the other religions demand as conditions of salvation what is inconsistent with, or far beyond the spirit of, childhood.

These are radical distinctions. How radical they are is seen in the consequences of the attitude of the different religions toward child character and child life. From the beginning Christianity has had a tender solicitude for the child. Schools and orphanages and homes were its immediate products, and all over the world to-day the first anxiety of the Christian Church is for the child. By loving rites the child is recognized in its infancy as having a place in the Christian institution, and its nurture and care are the chief concern of the church. "To children," as Uhlhorn says in "The Conflict of Christianity with Heathenism," "the gospel first gave their rights. They, too, in antiquity were beyond the pale of the laws. A father could dispose of his children at will. If he did not wish to rear them, he could abandon or kill them. The law of the Twelve Tables expressly awarded to him this right. Plato and Aristotle approved of parents' abandoning weak and sickly children whom they were unable to support, or who could not be of use to the state. Whoever picked up a child who had been deserted could dispose of it and treat it as a slave. The father's power

over his children was limitless; life and death were at his disposal. Christianity, on the contrary, taught parents that their children were a gift from God, a pledge entrusted to them, for which they were responsible to Him. It spoke not merely of the duties of children, but also of the duties of parents; and since it invested these, as representatives of God, with something of His majesty and honor, it appointed to them the lofty task of educating their baptized offspring as children of God, and for His kingdom. The exposition of children was looked upon by Christians as plainly unlawful,—it was regarded and treated as murder. And, though paternal authority was highly esteemed, there could no longer be any claim to an unconditional right over children after men had learned to look upon them as God's property."

The one fact of polygamy alone is enough to indicate how widely different the place of children in the non-Christian religions must be from their place in Christianity. Polygamy makes a pure and loving home life impossible, and it begets an atmosphere in which right education in character is an impossibility. And all the non-Christian religions are polygamous, or, by the practice of concubinage, practically polygamous.

Heathenism's Contempt for Girls.

Under all the non-Christian religions the girls suffer. The preservation of the male line is the great essential, and often polygamy and concu-

binage are practiced simply to secure male offspring, the woman and the girl being of little account save as they belong to the process. "One of the deepest convictions in the mind of the Arab," says Dr. Jessup, "is that any man is immeasurably superior to any woman,—that women are fit only to be despised. The rejoicing over the birth of a son is matched by the grief with which a daughter is received into the world. In Kesrawan, a district of Mount Lebanon near Beyrout, the Arab women have a proverb, 'The threshold weeps forty days when a girl is born.'" In China daughters are not counted. If a man is asked how many children he has, he will reply with the number of his sons. A pagan Chinese woman, speaking upon the subject of daughters, remarked, "A daughter is a troublesome and expensive thing anyway. Not only has she to be fed but there is all the trouble of binding her feet, and of getting her betrothed, and of making up her wedding garments, and even after she is married off she must have presents made to her when she has children. Really, it is no wonder that so many baby girls have been slain at their birth." "A boy," declares a common Chinese saying, "is worth ten times as much as a girl." "If a girl does no harm," declares another, "it is enough; you cannot expect her to be either useful or good." The Chinese contempt for girls rests upon a religious basis. The great religious conception in China

is the idea of ancestral worship. The happiness of the soul in the world beyond depends upon the maintenance of reverence and care for the spirits by living male descendants. Daughters are useless to the spirits of the dead. In India "the position of women is shown to be inferior to that of men from the hour of their birth. As soon as a boy is born a horn made of a shell is blown, to tell the neighbors the good news, but when a daughter is born there is no sound of rejoicing. When a son is born, friends come to congratulate the father, but when he has a little girl, if friends come at all, it is to show their sympathy with the family. For a son religious ceremonies are performed. Mothers with sons are regarded as the favorites of the gods, but mothers with daughters only are thought to be accursed. And the Hindu religion permits a man to marry a second wife, if within seven years of marriage he has no son, although he may have daughters."

Infanticide.

It is this contempt for girls that has led to infanticide. "Of the prevalence of infanticide in China," says Dr. W. A. P. Martin, "there is unhappily no room for doubt. The question is set at rest by the testimony of the people themselves. Among their moral tracts dissuading from vice and crime a conspicuous place is filled by a class called 'Dissuasives from Drowning Daughters.' Official proclamations may often be seen posted on gates and walls forbidding the

practice." Dr. Abeel gave it as his verdict, after repeated investigation in the vicinity of Amoy, that the "number destroyed varies exceedingly in different places, the extremes extending from seventy and eighty per cent to ten per cent, and the average proportion destroyed in all these places amounting to nearly four-tenths, or exactly thirty-nine per cent. In seventeen of forty towns and villages [visited] my informants declare that one-half or more are deprived of existence at birth." Of India it is declared by sober authorities that the murder of female children, whether by the direct employment of homicidal means or by the more inhuman and not less certain measures of exposure to privation and neglect, has for ages been the chief and most characteristic crime of six-sevenths of the inhabitants of British India. In spite of the prohibition of infanticide by the British Government, there have been officially reported in fifteen years 12,542 cases of infanticide, and "this number," Dr. Dennis says, "represents only a small proportion of the total." In Africa the birth of twin children among almost all the races is regarded with superstitious horror. "The birth of twins," says Mrs. Hill of Western Equatorial Africa, "is considered a great curse, and the woman that has twins is disgraced for life afterwards, and she is compelled to throw the twins into the wood, where they are left to die. In a town five miles distant from where we were there are five hundred infants

annually sacrificed; they are murdered by hundreds, and left to die in the way which I have stated."

And even when children are loved and cared for they are exposed under the non-Christian faiths to far greater perils of disease and want than under Christianity. Christianity produces plenty. It leads to cleanliness and earnest thought about others, so that children receive under Christianity a care entirely unknown under the non-Christian religions. Thus a woman missionary from Korea writes: "Kim Si has a son, rather a 'ne'er do weel' I'm afraid, as the sons of rich and indulgent mothers may easily become in other places than Korea. But he has a girl wife of seventeen, and now they have a fine baby boy four months old. She is a dear little mother, and idolizes her baby, but, like all Korean mothers, she does fearful and wonderful things to him. But she and Kim Si have both been among the missionaries enough to realize that there are things to do for babies that they never have dreamed of, wonderful garments of which they know neither the form nor the name, and ways by which the baby can have a bath even in winter and not meet its death. She came into my room one evening, and as I sat on my cot she crouched at my feet, and with her hands clasped in my lap, her soft eyes looking into mine with the most wistful longing, she asked me question after question as to how she

might best care for her baby, and train him to be a useful man. Poor little woman! Her heart was full of eager desire to do the very best for her little one. She knew that there were things that might be done to make him well and happy and good, but as to what and how she knew nothing at all. You mothers at home who surround your babies with every good thing that love and intelligent care can provide, don't forget to offer a prayer sometimes for these mothers in Korea who only know that they have been leading their children in the darkness, and are now eagerly trying to follow each ray of light. After a talk on the care of children given by one of our ladies here in a city class one evening, a sweet, sad-faced woman came to me, and said, 'I have lost three babies all because I did not know these things I have heard to-night, but when my new little one comes I believe I can keep it.' And I have no doubt it was literally true."

Child Marriage.

The curse of child marriage in India is enjoined by the Hindu religion. The census of 1891 in India gives the following returns of early marriage:—

Under 4 years of age, males . .	6,945
" " " females .	258,760
From 5 to 9 years, males . .	690,803
" " " females . .	2,201,404
" 10 to 14 years, males . .	2,342,433
" " " females . .	6,016,759

Mr. Justice Moothsowami Tyer recently said, "According to custom now obtaining, a Brahman

girl is bound to marry, for fear of social degradation, before she attains maturity. Marriage is of the nature of a sacrament which no Brahman is at liberty to neglect without forfeiting his caste." He shows that the Smritis, or Things heard from God, "declare it to be a duty of a father to bestow his daughter in marriage before she attains her maturity." "A father should try his best to perform the marriage of his daughter from the fourth year of her age upward, till before the completion of the tenth year."

And it will not do for the apologists for Hinduism to say that child marriages are only betrothals and not real marriages. Often they are only betrothals, but in innumerable cases little girls are actually married, with the inevitable consequence of untold suffering and pain. Facts could be cited from medical testimony. And the curse of child marriage has associated with it the curse of child widowhood. In 1891 there were 14,000 widows under five years of age. Nearly every fifth woman in India is a widow, held in contempt as unclean and an object of suspicion as hated by the gods.

In Buddhist lands, such as Japan and Siam, the child's lot is happier than under the other non-Christian religions. A boy is more welcome than a girl, but the girl is welcomed and counted as she may not be in India and China. But however just and kind her treatment here, no girl or woman, as such, can be saved or attain

Nirvana at last. She must be born in the wheel of transmigration as a man. The lot of the child is not unhappy, however, in these lands, but it is bound by the common superstitions, and from the earliest years goes to worship the idols and to propitiate the spirits.

But whether the child is welcomed and cared for by parental love or not—and wherever in the world there are mother hearts there will surely be mother's love—the fact remains that none of the religions of the world, except Christianity, takes any special account of the child, or have any word for him or about him. Only Christ took a little child and set him in the midst. Only Christ was a little child, and this has made all the difference in the world to children.

> Aye, sure the babe is in his cradle blest
> Since God himself a baby deigned to be,
> And slept upon a mortal mother's breast,
> And bathed in baby tears his deity.

The Unique Book of Christianity.

8. The Bible is unique among the sacred books of the world. The fourth of Dr. Barrows' Haskell Lectures in India was on "The Universal Book." In a farewell address in New York he summarized his whole line of argument, and two glowing paragraphs will suffice to indicate both his own enthusiastic faith and the ground for it:—

> How narrow and poor, in comparison, has been the ministry of other sacred books! How limited to national areas! Much of the best modern poetry, where the beauty depends so much on the artistic expression, cannot be successfully put into most other

tongues, but the poetry of the Psalter, for example, is primarily in the thought, and thought can go everywhere. Expert scholars inform us that the bibles of other peoples, when translated into the English, are as variant from the original form and melody as can well be imagined. The Mohammedan deems it a sacrilege for the Koran to talk in infidel tongues; the very words which the Prophet dictated and which his scribes wrote down on palm leaves and shoulder blades, must be learned in the Arabic and repeated in the original. We are convinced that there is no life-giving power in such mummeries. An intelligent world is not to be put to confusion by superstitions. But the Bible, entering as life and truth, justifies its claims by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon, and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek, the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence; and, surveying the effects which the Bible has wrought on some modern peoples like Japan, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that "the translation of the Bible is like building a railroad through the national intellect."

A book which contains the Gospel of John, which Schaff called "the most important literary production ever written by man," and whose third chapter is better fitted to improve the morals and lift the hopes of mankind than many a hundredweight of Brahmanic and Buddhistic literature; a book which has given to mankind all the pure and strong and vigorous monotheism now prevailing in our race, among nations as diverse as those who dwell in Scotland and those who dwell in Arabia; a book whose prolonged history was a manifest prophecy of the Messiah, culminating in the matchless

person and teachings of Jesus Christ, and through whose record there runs, by the side of human sin, the current of a divine redemption; a book which opens with creation's story, written long before the birth of science and conformed to that theory of development from the simple to the complex, from the lower to the higher, which science now wears as its most lustrous crown; a book which deals with those stories of the earth's origin and of the earth's destruction by a deluge in such a way as to demonstrate its moral superiority above the other traditions and accounts which have been left us; a book which has furnished in its psalms, written more than twenty-five hundred years ago, the one devotional volume most acceptable to the enlightened nations of to-day,—those psalms on which John Bright declared he would be content to stake the question whether there is or there is not a Divine revelation; a book which has furnished mankind the authority for that Sabbath of rest, without which civilization would rapidly sink into physical decay and moral barbarism; a book which, through its claiming insistence on righteousness, its doctrine of retribution, and its disclosure of the Christ, opposes the degrading and downward tendencies of sin, and is lifting great portions of our race into a better manhood, and which carries on the forefront of its gospel the priceless truth of immortality, making our earth in spite of its sorrows and transgressions the suburb and gateway of celestial life, shines so pre-eminently that it is only with an extreme of courtesy that we can bring it in comparison with other sacred writings. ("Homiletic Review," May, 1896, p. 399.)

The Only Religion That is Life.

9. Christianity is worthy to become the one religion of the world, because it is the only religion that can be made the world's religion; the only religion which belongs to every race, but

exclusively to none,—which has no narrowing ethnic limitations, which is adaptive to all the life of humanity and capable of inspiring and guiding all the progress of mankind. In a true sense, as Richard Rothe said, "Christianity is the most mutable of all things. This is its glory." It quickens men to ceaseless effort and growth, and as they change and expand and advance Christianity seems to alter with them. What it is doing is simply to give men a larger experience of its own transforming power.

In every land where Christianity prevails, an influence connected with religion is at work, which makes for the emancipation and elevation of the human person, and for the awakening of the manifold energies of human nature. This, as we saw, is the immediate and native tendency of the religion of Jesus; it opens the prison doors to them that are bound; it communicates by its inner encouragement an energy which makes the infirm forget their weaknesses; it fills the heart with hope and opens up new views of what man can do and can become. It is this that makes it the one truly universal religion. Islam, it is true, has also proved its power to live in many lands, and Buddhism has spread over half of Asia. But Buddhism is not a full religion,—it does not tend to action but to passivity, and affords no help to progress. Islam, on the other hand, is a yoke rather than an inspiration; it is inwardly hostile to freedom, and is incapable of aiding in higher moral development. Christianity has a message to which men become always more willing to respond as they rise in the scale of civilization; it has proved its power to enter into the lives of various nations, and to adapt itself to their circumstances and guide their aspirations without humiliating them. A religion which identifies

itself, as Christianity does, with the cause of freedom in every land, and tends to unite all men in one great brotherhood under the loving God who is the Father of all alike, is surely the desire of all nations, and is destined to be the faith of all mankind. (Menzies, "The History of Religion," p. 423.)

And Christianity alone possesses this transforming and adaptive power because it alone is life. We have been comparing it as Christianity and as a religion with the non-Christian religions, but as a matter of fact these terms conceal the very issue. We cannot compare things that are incommensurable, and the life in Christ is not a system. The term Christianity does not occur in the New Testament. Jesus never uses the word religion. It occurs in the New Testament only half a dozen times. Christianity is a term which stands in the same class with Judaism, Buddhism, Hinduism, but Jesus did not mean to add a new and rival religious system. He did not say, "I am come that they might have Christianity." John did not say, "He that hath Christianity hath life." Paul did not say, "Believe in Christianity and thou shalt be saved." The living Christ and life in Christ filled the thought of the disciples, and the great word of Christ Himself was life. This is the fundamental, radical and utterly divisive distinction. "Christianity is more and higher than Heathenism," says Uchimura in his "Diary." "It is Heathenism plus Life. By it alone the law-keeping becomes a possibility. It is the Spirit of the Law. It of all religions

works from inside. It is what Heathenism has been searching and groping after with much weeping. It not only shows us the good, but it makes us good, by taking us right at once to the Eternal Goodness Himself. It provides us not only with the Way, but with the Life as well; with the Rail as well as with the Engine. I am yet to be taught by 'Comparative Religion' of some other religion that does likewise." ("Diary of a Japanese Convert," p. 179.)

Christianity the one Fulfillment and Completion of Humanity.

10. Christianity is the final and absolute religion, because it contains all the good and truth that can be found in any other religion, and presents it to men in its divine fullness, while other religions have none but partial good; because it is free from the evils which are found in all other religions, and because it alone can satisfy all the needs of the human heart and of the human race. We are glad to find any outreach after truth in other religions which shows that the hearts of those who hold it are made for that truth and capable of receiving it in its perfect form in Christianity. "The glory of Christianity," said Professor Jowett, "is not to be as unlike other religions as possible, but to be their perfection and fulfillment." That is true of their good, but Christianity does glory in its freedom from all their falsehood and error. Christianity is final, because there is no good beyond it and no evil in it, and because it cleanses and crowns all the life and thought of man. It is the end of all men's

quest. "I maintain," says Tiele, "that the appearance of Christianity inaugurated an entirely new epoch in the development of religion; that all the streams of the religious life of man, once separate, unite in it; and that religious development will henceforth consist in an ever higher realization of the principles of that religion." (Tiele, "Elements of the Science of Religion," First Series, p. 212.) And Christianity is absolute as well as final; that is, it fills the field. There can be nothing higher or better. There can be nothing else in the same class.

Bishop Westcott said:—

A perfect religion—a religion which offers a complete satisfaction to the religious wants of man—must (to repeat briefly what has been said) be able to meet the religious wants of the individual, the society, the race, in the complete course of their development and in the manifold intensity of each separate human faculty.

This being so, I contend that the faith in Christ, born, crucified, risen, ascended, forms the basis of this perfect religion; that it is able, in virtue of its essential character, to bring peace in view of the problems of life under every variety of circumstance and character—to illuminate, to develop, and to inspire every human faculty. My contention rests upon the recognition of the two marks by which Christianity is distinguished from every other religion. It is absolute and it is historical.

On the one side, Christianity is not confined by any limits of place, or time, or faculty, or object. It reaches to the whole sum of being and to the whole of each separate existence. On the other side, it offers its revelation in facts which are an actual part of human

experience, so that the peculiar teaching which it brings as to the nature and relations of God and man and the world is simply the interpretation of events in the life of men and in the life of One who was truly Man. It is not a theory, a splendid guess, but a proclamation of facts.

These, I repeat, are its original, its unalterable claims. Christianity is absolute. It claims, as it was set forth by the Apostles, though the grandeur of the claim was soon obscured, to reach all men, all time, all creation; it claims to effect the perfection no less than the redemption of finite being; it claims to bring a perfect unity of humanity without destroying the personality of any one man; it claims to deal with all that is external as well as with all that is internal, with matter as well as with spirit, with the physical universe as well as with the moral universe; it claims to realize a re-creation co-extensive with creation; it claims to present Him who was the Maker of the world, as the Heir of all things; it claims to complete the cycle of existence, and show how all things come from God and go to God. (Westcott, "Religious Thought in the West," p. 345 f.)

The Faith that is to Conquer the World.

As absolute, it must displace all that is partial or false. It must conquer the world. The people who have it must be a missionary people.

This is the solemn duty with which we are charged by our personal experience of the treasure that is in Christ, and this is the solemn duty with which any true comparison of Christianity with the world religions confronts us. Alike from the look within and from the look without we arise with a clear understanding of the missionary character of the religion that bears the name of

Christ. The attitude of that religion is "not one of compromise, but one of conflict and of conquest. It proposes to displace the other religions. The claim of Jeremiah is the claim of Christianity,—'The gods that have not made the heavens and the earth, they shall perish from the earth and from under the heavens.' The survival of the Creator, joyfully foreseen, is the ground of its confidence and its endeavor. Christianity thus undertakes a long and laborious campaign, in which it must experience various fortunes and learn patience from trials and delays; but the true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer. It means to fill the world." It must do so in order that the Nations may have their Desire and the World its Light.

BIBLE READING

Third Chapter of Ephesians.

QUESTIONS

Is it desirable or necessary to compare Christianity with other religions?

On what terms is the comparison to be made? Are these terms easy or possible?

Are resemblances or differences to be chiefly emphasized in the comparison of religions?

What different views are taken of the relation of Christianity to other religions?

Are the non-Christian religions efforts of God to reach men or efforts of men to reach God? Is the evil in these religions from God?

On what grounds can Christianity be declared to be the final and absolute religion?

Describe the superiority of the Christian conception of God.

Compare the Christian and non-Christian ideas of sin and salvation.

Describe the peculiar place of the historical element in Christianity and also its unique spirit of life and progress.

State the elements of Christianity's ethical superiority.

Compare the influence of the various religions upon child life.

What are the grounds for claiming a unique place for the Bible?

What is the fundamental difference between Christianity and all other religions?

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